The Lutheran Outlook

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Vol. XI MARCH, 1946 No. 3

Pointed Paragraphs

A TRILLION DOLLARS

THE COST of World War II in armaments and property damage has been computed at one trillion, three hundred and eighty-four billion dollars by Researcher James H. Brady, of American University.

If you are writing it, this is what it looks like: $1,384,000,000,000—a sum beyond our comprehension, and a debt likely to burden our children's children.

These figures offer strong proof that war is a costly way to live; that we need to find a better way.

Of course, it is wishful thinking to point out what a trillion dollars could buy in better housing the peoples of the world; better feeding them; better educating them; better unifying them. Yet it will be from expenditures expressive of our brotherhood and demonstrative of our religion that the blessings of peace will flow.

We need to adjust ourselves to the fact that peace has a price, too. It is not merely a circumstance which follows war. It can not live in the acid soil of selfishness; nor grow in climates chilled by Godless ambitions.

A trillion dollars and more for war—now we must learn the price of peace. It will be bought in service that helps others; in love that forgives others; in gifts that share with others the blessings we have come to know.

—*Evangelical Messenger.*

Not until we can love all races, and so-called nationalities, as Christ loved them, are we on the road to peace on earth.—Sir Wilfred Grenfell.

THE MARCH OF THE CROSS

The Cross did not remain on Calvary. It marched out across the Roman Empire. It leaped on those proud standards of earlier days, and got itself emblazoned there. It fluttered over Europe, in the dark forests, on lonely castles. It pointed the patient centuries to a better way of treating men than man had found. It brought men face to face with the stark reality of love's triumph where hate would always fail. Very few believed it really, but multitudes haltingly swore devotion to it.—*Paul Scherer.*

Ideals are like stars; you will not succeed in touching them with your hands, but, like the seafaring man on the desert of waters, you choose them as your guides, and following them, you reach the destiny of your ambitions.—Carl Schurz.

THE GRATITUDE OF LOVE

Cyrus, King of Persia, after a famous victory, took prisoner a noble prince with his wife and children. When they were brought into the tent of the victors, Cyrus said to the prince, "What will you give me to set you at liberty?"

The prince replied, "I will give you half of what I possess."

"And what will you give me if I set your wife at liberty?" asked Cyrus.

"I will gladly give you my life," replied the prince.

Cyrus, touched by such true nobility, set them both free without recompense.

That evening when the prince and his wife rejoiced together over their freedom, he said, "Did you not think Cyrus a very handsome man?"

The wife replied, "I did not notice him sufficiently well to tell."

"Where were your eyes?" exclaimed the prince.

"I had eyes only for the man who said he would lay down his life for me!"—*Canadian Baptist.*

Kindness is an evidence of greatness. Malice is the property of the small soul.—George Hoffman.

ASLEEP

"His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah's superb words rang out in matchless harmony. My soul was thrilled. This One in whose praise such exquisite music had been created, was mine—my Saviour, my Friend, my Guide, my daily Companion. I looked about and found the man ahead of me sound asleep, his head falling forward immediately after each effort to raise it. Occasionally he would open his eyes, look about dazedly, finally fix a vacant gaze on the immense choir, and then give himself to sleep again. He might have had a vision of the One who could be to him "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," but—he was asleep.

Rulers of the world meet in vain counsel and disperse in futility, while close beside them, yearning to be taken into consideration, is the One who could be to the world "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," but—they are asleep.

Occasionally we Christians open our eyes dazedly and catch a fleeting glimpse of the One who is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," but all the infinite abundance which he could bring does not penetrate our thinking. Alas!—we, too, are asleep.—M. V. W. in *Evangelical Messenger.*

Don't make yourself the prophet of doom. The man who keeps saying it can't be done often finds himself interrupted by someone doing it. The man who lives for himself is a failure. No measure of wealth or power can make him otherwise. Only those who live for others achieve success.—Henry Ward Beecher.

HIS SERMONS WERE DRY

Bishop Watterson of Nebraska was once mistaken for a traveling salesman by a man whom he met on the train.

"Do you represent a big house?" he was asked.

"Biggest on earth."

"What's the name of the firm?"

"Lord and Church."

"Never heard of it. Got branch houses anywhere?"

"Branch houses all over the world."

"That's funny. Never heard of them. Is it boots and shoes?"

"No," said the bishop.

"Oh, dry goods, I suppose."

"Well, they call my sermons that sometimes," the bishop sighed.

—*Church Management.*

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EDITORIAL

THE SPECTER OF FAMINE is looming ominously in many parts of the world. The real gravity of the situation was emphasized on March 1 when President Truman summoned twelve civic leaders of America to meet in the White House with federal officials to implement the President's announced "war on starvation." Mr. Truman had made it clear by his invitation to former President Herbert Hoover to attend the conference that the emergency is so great as to transcend all political considerations, and the Famine Emergency Committee, which is the name given the new government-sponsored group, immediately responded by naming Mr. Hoover as its chairman.

America Is Asked To Avert Famine

Warning that untold millions in other lands are facing the grim prospect of "death by starvation," the Committee issued a plea to the American people to cut down on their consumption of wheat and wheat products 40 per cent and to effect every possible savings of other food, oils, and fats.

With the former President sitting at his right, President Truman opened the famine conference in the East Wing of the Executive Mansion on March 1 by declaring that it was the most important meeting "we have held in the White House since I have been the President."

MR. HOOVER, who was food director in the first World War, immediately revealed his thorough grasp of the entire situation by pointing out that the entire world supply of wheat is now estimated at 15,000,000 to 16,000,000 tons, whereas the minimum annual requirement is 20,000,000 tons. The shortage, he pointed out, has been created in part by "incorrect price differentials" which have led American farmers to feed 100,000,000 to 150,000,000 bushels of feed grains, including wheat, to cattle, and he added that "it is going to be necessary to disturb price levels to some extent" to end the practice.

The world shortage of food has been made the "more acute," the former President added, by failure of the rice crop in Asia and by drouth in Australia. Perhaps half a billion people in various parts of the world will have to be fed. Of these, 300,000,000, Mr. Hoover said, are in Europe, and at least 100,000,000 in Japan, China, and Russia. India is an added problem. Half the people of Europe, the former President pointed out, are now subsisting on a daily calorie diet of 1,500 or less, whereas Americans consume about 3,400 calories of food daily, and at least 2,000 calories are regarded as a minimum health requirement.

Mr. Hoover revealed that he had recommended to President Truman in May 1945 that Secretary of Agriculture Anderson be appointed as Food Administrator and that all control of food, now scattered over different government agencies, should be lodged in him. The present emergency is such, Mr. Hoover contended, that it is imperative that this should still be done. Part of the authority vested in such an administrator would be to eliminate waste and unnecessary consumption, hoarding, to provide for substitution of foods, and control of imports and exports.

"The inevitable aftermath of war is famine," said the former President, "and with famine, civilization itself is jeopardized. There is thrust upon us the greatest obligations of these troubled years. It is my belief that the American people will respond again, as they did after the last war. And we cannot fail."

SECRETARY OF COMMERCE WALLACE, who is one of the Cabinet members working with the Famine Emergency Committee, expressed similar confidence that the response of the American people to the plea would be such that "they will not be ashamed of themselves a year hence."

It was brought out that the next four months will be the critical months, since the first harvest will not come

until the end of that period, and that if the American people are willing to make sacrifices in their own food consumption they may "save the world from chaos."

Here, indeed, is an appeal that should find a response in the heart of every American, and particularly the Christians of America. The Church can do its part by getting squarely behind this effort. The world is sorely in need of a demonstration of real Christian love after its mad orgy of hatred and vengeance, and now the opportunity is given to the followers of the Prince of Peace to reveal the more excellent way. God has blessed America in a singular manner above all nations. It is not too much that He should ask us to share something of the abundance of good things we possess with those who hunger even for a crust of bread.

MEANTIME it is now finally being revealed by official reports of the Allied occupation authorities in Germany that the food situation in that country is growing desperate. On February 27 the British military authorities announced a drastic cut in rations for civilians in the British zone, effective March 4. The cut was made necessary, it was stated, because additional food stocks could not be obtained.

At a meeting of the Allied Control Council in Berlin on the following day, Lt. General Lucius D. Clay admitted that it was doubtful if the American military authorities would be able to maintain even the present subsistence ration of 1,550 calories per day. Already it had been found necessary to dip into the cargoes shipped from the United States, and he entertained serious doubts that the United States would be able to continue to bring in food in sufficient quantities to relieve the shortage.

It was also revealed at the meeting of the Control Council that all food stocks, including reserves, were exhausted in the French zone, and on March 7 the daily ration was cut from 1,350 calories to 1,075 calories.

Fear that unrest and disorders may develop throughout Germany as soon as the civilian population realizes that it is facing famine conditions is being voiced in official Allied quarters. Deep concern is also felt over the effect the reduced rationing will have on German industry. Already production in the Ruhr area has been substantially reduced because of the inability of German miners to work efficiently on the food diet allowed them, and this in turn has aggravated the fuel shortage in a time when all Germany and a large part of Europe is freezing.

ALL THIS makes it quite clear now that, despite the optimistic reports spread abroad in this country by various American "travelers" who visited Germany and told of rosy-cheeked, well-fed children, the Lutheran leaders and other American churchmen who were actually conversant with the facts gave a true picture of the catastrophe that now impends.

It ought also to be clear that the Allied governments, including our own, have been guilty of gross indifference in permitting such a situation to develop. It is late, very late, to begin remedial measures, and it is quite certain that additional multitudes will perish before relief can reach them.

As intimated in the February issue of the *LUTHERAN OUTLOOK*, our government has now agreed to make it possible for the Churches and other private relief organizations to begin a ministry of mercy in Germany. On February 19 President Truman issued a White House announcement stating that permission would be granted to eleven relief agencies associated with CRALOG, among them Lutheran World Relief, Inc., to ship not to exceed 2,000 tons of certain foods, medicines, and clothing per month to Germany. Here, at last, is the opportunity for which the Church has been waiting. Truly, the task that confronts our own Lutheran Church is so stupendous it calls for the undivided devotion of all our people. Let the Church get behind Lutheran World Action with all its heart. It is now a question of how many lives can be saved.

UNO Assembly Ends Stormy Sessions

MANKIND'S SECOND EXPERIMENT to find a remedy for international war and conflict has been launched. The United Nations Organization, after thirty-seven days of deliberations "amid the noble shabbiness of Westminster" in London, adjourned until September 3, when it will reconvene in its temporary headquarters in New York City. The permanent headquarters will be somewhere in Fairfield County, Conn., and Westchester County, N.Y.

The first meeting of the General Assembly proved a stormy one, but the organization survived the test. It was evident from the first that Russia and Great Britain were seeking a dominant position in the organization of the General Assembly, and the disputes between the two, both in the Assembly and in the Security Council, at times seemed to reach a serious impasse. This was particularly true of the Iranian, Greek, Syrian, and Javanese questions.

When the General Assembly first met, delegates from the small states were suspicious of the Big Five bloc. At the San Francisco Conference there was apparent collusion between the Big Five, and the representatives of the smaller nations were fearful that they would completely dominate the General Assembly. However, after listening for more than a month to the disputes in London between Russia and Great Britain, the delegates went home wondering what could be done to bring the Big Five closer together.

The principal purpose of the London meeting of the General Assembly was to create the machinery for the UNO. Paul-Henri Spaak of Belgium was chosen president of the General Assembly and Trygve Lie of Norway was made secretary general. The Security Council was established and went to work immediately upon the knotty international political problems which faced it. In addition to the Big Five who are permanent members, the Security Council will consist of six temporary mem-

bers—Australia, Brazil, Egypt, Mexico, Netherlands, and Poland.

The Economic and Social Council, constituted of representatives of eighteen nations, also started operating quietly on the problem of removing the causes of war. The fifteen members of the International Court of Justice likewise were elected and will meet for the first time at The Hague in April.

The Military Staff Committee of the Security Council was established, but it has not yet defined the forces and facilities to be placed by the various nations at the disposal of the Security Council.

The Atomic Energy Commission was approved, but the Big Five and Canada have not yet appointed their representatives to it. The Trusteeship Council is also incomplete.

What of the future of the United Nations Organization? Will it meet the same inglorious fate that befell the League of Nations? Present prospects are none too favorable. Hardly had the London meeting adjourned before Russia and Great Britain resumed their efforts to balk each other in their respective imperialistic strivings. The United States also, through Secretary of State Byrnes, issued a sharp warning to Russia that it was prepared to use force if necessary to prevent aggression, and this was followed by a denunciation of Russian looting of Japanese industries in Manchuria. The dogs of war were also barking in France and Spain as the frontier between those two nations was closed, and on March 4 the United States, Great Britain, and France joined in a demand that the government of General Franco in Spain be overthrown. Meantime the Canadian government is making serious charges that the Soviets have been engaging in spy activities to learn the secrets of the atomic bomb.

All this seems rather curious in view of the fact that the United Nations Organization has been set up for the purpose of accomplishing the peaceful settlement of international disputes. Is it not a confirmation of the Christian point of view that nations are no better than the individuals who constitute them and that we cannot have a peaceful world until mankind is filled and moved by the Spirit of the Prince of Peace?

This does not mean that the Church should not look with sympathy on the United Nations Organization. Every Christian will not only give it his wholehearted support, but he will also pray fervently that its objectives may be truly realized. But he will also pray that the day may come when all mankind will understand and acknowledge that Christ is the world's only hope and will seek Him as Lord and Saviour.

Voices of Repentance Are Heard in Germany

EXCEEDINGLY MOURNFUL and deeply contrite are the voices of true spiritual shepherds in Germany today. Surrounded as these men find themselves by unspeakable misery and ruin, and confronted by the judgments brought upon their people as a result of the national sins of Germany, they are preaching a message of repentance as few nations perhaps have ever heard. And they spare neither themselves nor the Church in their pronouncements of condemnation and guilt.

Typical of their sermons is one published in the March issue of *Religious Digest.* The preacher was the Rev. Hans Asmussen of Halle, Schwabenland, and his text was Deut. 28:1-6 and 15-19. The first part of the sermon dealt with the desolation which war has brought to his country and the sense of dumb despair which overwhelms the people. He said in part:

> We stand today before the ruins of our cities. . . Giant cities have become rubble.
>
> We stand before the graves of those killed in air raids. Their number is still beyond calculation.
>
> We stand at the end of a thousand years of history which was delivered to us as a heritage of pride, and before us we can see no possible way of its continuation. . . . .
>
> We think of our war dead. Our hearts contract when it becomes clear to us what result follows their efforts and their sacrifices.
>
> We pity the incalculable number of maimed. We cannot hide from our eyes the burdensome life that awaits them.
>
> Only a few of us understand the flood of misery that gushes forth from concentration camps, prisons, correction houses, and threatens to engulf and drown us.
>
> Our faith in humanity has been shattered. Our faith in promises has been broken. Our faith in ideals has been desecrated.
>
> Men have forgotten how to pray. The path to the church has been practically blocked for the whole nation.
>
> We now stand before a great void. Such is the situation that all sober realists must see.

Turning to the question of blame for his country's plight, he fixes it first on the Church, then on the people of Germany, and finally on the Nazi party. Concerning the Church's share in Germany's guilt, he declared:

> The Church is to blame, the Church of both confessions. Our guilt stretches far into the past. Our guilt lies in the fact that we have remained silent when we should have spoken out, and spoken up when we should have suffered in silence. For long decades we have tried to practice a philosophy of life which had no word of final truth. Instead of saying definitely "no," we have said "yes, but." We have been indifferent to the rock of our salvation and the treasures of our truth, namely, the Word of God. We have striven with each other when we should have been unified. We have debated when we should have prayed. We have practiced no discipline when we should have banished all sin. We have often failed to withstand when we should have stood firmly with body and soul, and sacrificed our very lives if necessary. We have pushed ourselves forward in mock importance when we should have silently suffered persecution. We have allowed ourselves to be pushed into a corner when we should have cried aloud openly.

Regarding the guilt of the average German citizen, the Halle pastor delivered this indictment:

> The German citizen is guilty. That citizen is guilty who in all situations desired to be left alone. That citizen is guilty who in his desire for security surrendered justice and righteousness. Guilty is the citizen who was willing to remain silent about all atrocities far into the war, so long as military success was obtained. Guilty is the citizen to whom victory became a god. Guilty is the citizen who has allowed the regime to influence and control his soul when such influence dare never have been granted to anyone except Almighty God. Guilty is the citizen who consented to the suppression of all truth in his own heart. Yes, we are all guilty, great and small, rich and poor, educated and uneducated. Destruction, poverty, misery and war have not come upon us without cause. German obseisance must plead guilty.

The severest condemnation, however, is reserved for the Nazi party. Concerning Hitler and his cohorts, Pastor Asmussen delivered these fiery words:

A word must be said concerning the Party. Its leaders are now beyond my reach, but I have spoken to them so openly that no doubt can remain as to our explicit understanding of each other. Therefore I must be permitted to speak today to the followers, though the leaders are no longer here. The Party has lied to us from the beginning and has done so knowingly. The Party has devoured our wealth and has thereby fattened itself. The Party has trampled the self-respect of mankind into the dust in its newspapers. The Party has led the German people astray and betrayed them to the lowest level of talebearing to the degree that even in the occupation it continues. The Party has destroyed justice. The Party has robbed the freedom of millions of people. The Party even started this war. The Party has robbed us of the flower of our youth. For twelve years the Party has murdered a million human beings each year in concentration camps and executions. The Party has not only sacrificed and exposed our Fatherland to destruction to the last moment, but has also destroyed much with its own hands.

Pastor Asmussen's concluding plea to his people at Halle was a gripping one:

I will tell you one thing—we have seen the devil as he has enslaved mankind. This is no justification for us, but it is the only adequate explanation for what we have gone through. We have been the victims of a fearful nightmare for twelve years, and we are now awaking. God has allowed us our heart's desire. He has demonstrated before our very eyes that the doctrine that man has complete freedom of choice, is a great swindle.

Now we see in what bonds we have nearly been strangled. What shall become of us? The devil whispers in our ears that this is a time for despair. That has already been told us by those who were in power and who in self-righteous cowardice have fled.

But God tells us it is time to repent. It shall not be preached in vain that God gave His Son unto the world in order that we might live through Him. Jesus Christ has saved us from condemnation because He took our iniquities upon himself; and this shall not be preached in vain.

So let us turn again to God. Perhaps His great wrath that has broken out will be stilled. Perhaps we can find our way to God's heart, in which we can come to the day of Judgment, wrapped in mercy for Christ's sake.

Reading the entire sermon, one is impressed by the terrible earnestness of the preacher. He looks upon the present desperate plight of his country as an evidence of the righteous judgment of God, and he warns his hearers against taking the position that the victor nations are no whit better than Germany. "We are not the judges of nations," he states. "At this time God has seen fit to make them our judges. It is now especially important that we accept the judgment that has come over us. We must now confess before God from the depths of our souls that, if worse judgment were heaped upon us, we still would have no right to complain."

Perhaps most significant of all is his indictment of the Church for its failure to raise its voice in warning when the ambitious rulers of Germany were plunging that nation and the world headlong into disaster. It is evident that the Lutherans of Germany are beginning to realize that there has been something radically wrong in the Church's policy of non-interference with the State, and they are doing some strong thinking on the subject. If we don't miss our guess, the Lutherans of America also will have to do some serious pondering on this problem. The time is past when the Church can sit idly by while the State outrages human personality and makes of men mere cogs in an all-powerful machine which claims sovereign authority and refuses to give an answer for its deeds to either God or man. Germany is the terrible example of what happens when the Church abdicates.

Missouri Synod Will Study Manifesto

EVER SINCE forty-four prominent leaders of the Missouri Synod on Sept. 7, 1945, issued a signed manifesto which seriously questioned the traditional attitude of that synod toward other Lutherans as well as Christians in general, a strong reaction has flamed in various sections of the country. Some have demanded that the signers of the Chicago Statement be forced to retract their pronouncements and pledge themselves to silence on pain of expulsion from the Missouri Synod.

When the storm grew in intensity, President Behnken called all the vice-presidents of the synod and the presidents of the various districts to meet in St. Louis, February 14 and 15. An invitation was also extended to the signers of the manifesto.

The first day of the St. Louis meeting was spent in hearing papers written by signers of the Chicago Statement, explaining in greater detail the various points in that document. It is apparent from a report of the meeting appearing in the *Lutheran Witness* of February 26 that they did not retract the Statement, nor were they asked to do so. On the contrary, a set of resolutions submitted by the signers was unanimously adopted on the second day of the conference, calling for a synod-wide study of the issues raised in the document. The resolutions read as follows:

I. *Whereas,* the Lord of the Church has blessed us with the pure Word of God and His Holy Sacraments, and

Whereas, the Church, to meet in fullest measure the spiritual needs of men in our day, should go forward united in the bond of faith and peace; therefore, be it

Resolved, that we request the president of Synod to encourage our pastors and congregations to study the following important topics, to wit:

1. The principle of Sola Scripture and legalism.
2. Unionism and separatism.
3. The principle of love in the life and work of the Church.
4. Romans 16:17,18.
5. Prayer fellowship.
6. The question: What is divisive of church fellowship?

II. That the president of Synod be asked to request ten men from various areas of Synod to meet with a like number of men from those who signed "A Statement," to the end that, by divine grace, unity of doctrine and practice be promoted among us.

It will be recognized that the six points which the pastors and congregations of the Missouri Synod are asked to study are essentially the issues raised in the twelve articles of the Chicago Statement.

In reference to *The principle of Sola Scripture and legalism,* the Chicago Statement made the following affirmations:

1. We affirm our unswerving loyalty to the great evangelical heritage of historic Lutheranism. We believe in its message and mission for this crucial hour in the time of man.

We therefore deplore any and every tendency which would limit the power of our heritage, reduce it to narrow legalism, and confine it by man-made traditions.

2. We affirm our faith in the great Lutheran principle of the inerrancy, certainty, and all sufficiency of Holy Writ.

We therefore deplore a tendency in our Synod to substitute human judgments, synodical resolutions, or other sources of authority for the supreme authority of Scripture.

Regarding *Unionism and Separatism,* the Chicago Statement contained the following pronouncements:

3. We affirm our conviction that the Gospel must be given free course so that it may be preached in all its truth and power to all the nations of the earth.

We therefore deplore all man-made walls and barriers and all ecclesiastical traditions which would hinder the free course of the Gospel in the world.

And in Article 8 this statement occurred:

We believe that the term "unionism" should be applied only to acts in which a clear and unmistakable denial of Scriptural truth or approval of error is involved.

We therefore deplore the tendency to apply this non-Biblical term to any and every contact between Christians of different denominations.

The principle of love in the life and work of the Church was set forth in the Chicago Statement in the following:

4. We believe that the ultimate and basic motive for all our life and work must be love—love of God, love of the Word, love of the brethren, love of souls.

We affirm our conviction that the law of love must also find application to our relationship to other Lutheran bodies.

We herefore deplore a loveless attitude which is manifesting itself within Synod. This unscriptural attitude has been expressed in suspicions of brethren, in the impugning of motives, and in the condemnation of all who have expressed differing opinions concerning some of the problems confronting our Church today.

Regarding *Romans 16:17,18,* which reads, "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent," the Chicago Statement said:

5. We affirm our conviction that sound exegetical procedure is the basis for sound Lutheran theology.

We therefore deplore the fact that Romans 16:17,18 has been applied to all Christians who differ from us in certain points of doctrine. It is our conviction, based on sound exegetical and hermeneutical principles, that this text does not apply to the present situation in the Lutheran Church in America.

Prayer Fellowship was dealt with in the Chicago Statement as follows:

8. We affirm our convictions that any two or more Christians may pray together to the Triune God in the name of Jesus Christ if the purpose for which they meet and pray is right according to the Word of God. This obviously includes meetings of groups called for the purpose of discussing doctrinal differences.

We therefore deplore the tendency to decide the question of prayer fellowship on any other basis beyond the clear words of Scripture.

On *What is divisive of church fellowship?* the signers of the Chicago Statement declared:

10. We affirm the historic Lutheran position that no Christian has a right to take offense at anything which God has commanded in His Holy Word. The plea of offense must not be made a cover for the irresponsible expression of prejudices, traditions, customs, and usages.

11. We affirm our conviction that in keeping with the historic Lutheran tradition and in harmony with the Synodical resolution adopted in 1938 regarding church fellowship, such fellowship is possible without complete agreement in details of doctrine and practice which have never been considered divisive in the Lutheran Church.

Faced with such incontrovertible truths as these, supported as they are by Scriptural teaching and the historic Confessions of the Lutheran Church, the officialdom of the Missouri Synod had no other course than that which was adopted at the February meeting in St. Louis. And it was a wise decision to place the whole issue squarely before the Church. But will the pastors and membership of the Missouri Synod face these issues as honestly and as courageously as did the forty-four men who signed the Chicago Statement? If they will, we see some hope on the horizon for Lutheran unity; but if the study of the document becomes merely an adroit move to sidetrack it into oblivion, there is danger that the forces of reaction in the Missouri Synod will succeed in intrenching themselves still more deeply. However, we are persuaded that the forty-four who staked their very future in the Church on the outcome of the vital issues they have raised, will hardly permit their ringing manifesto to meet with such an abortive end. No one can read their declaration without sensing the intense moral earnestness which moved these men in taking such a step. Having counted the cost and having set their hand to the plow, they may be expected to pursue their determined course until they have achieved their objective.

We said some time ago that the Chicago Statement has brought the Missouri Synod to one of the crossroads of destiny. The recent St. Louis meeting brought the issues still more sharply into focus. May the Spirit of God help this great body of Lutherans to see clearly the way it ought to go.

Cardinals Created in Pomp and Ceremony

FEBRUARY 18 WAS A GALA DAY in Rome. On that day Pope Pius XII elevated thirty-two archbishops, among them four Americans, to become "princes of the Roman Catholic Church." Three of the thirty-two newly created cardinals were not present for the day of pomp and ceremony. Two of them—Archbishop John de Jon of Utrecht, Netherlands, and Archbishop Jules Saliége of Toulouse, France—were hindered from going to Rome by illness. But there was something more significant in the tardy arrival the next day of Archbishop Joseph Mindszenty, Primate of Hungary. He had been delayed at Budapest by an unsympathetic Russian regime and did not arrive in Rome until the following day. He came in a United States Army plane, escorted by Major General William S. Key, chief of the United States military missions in Budapest.

There was also something significant in the fact that one of the newly created American cardinals—Archbishop Francis Spellman of New York, who was singled out by Pope Pius for unusual honors and who may even ascend the papal throne some day—stopped off at Madrid, Spain, on his return flight to America. Newspaper reports that he would carry a message from Pope Pius to General Franco, Spanish dictator and arch enemy of the Soviets, were vigorously denied by the American prelate, however.

Never before, perhaps, in the history of Roman Catholicism had that Church occupied the limelight to the extent that it did for more than a week following the creation of the thirty-two cardinals. American newspapers had sent 120 correspondents and photographers to Rome to "cover' the event, and the writers vied with

one another in their efforts to describe in minutest detail the gorgeous robes, the ancient pageantry, and the elaborate ritual that attended the elevation ceremonies. At times the descriptions were amusing, not to say ludicrous.

Perhaps the most surprising of all dispatches that came from Rome during those eventful days was written by Leigh White, correspondent of the *Chicago Daily News.* White made it clear that Romans, "cynical as always," were not only highly amused but somewhat puzzled over the presence of the small army of American newspapermen assigned to report the event. He wrote in part:

> Why should Americans be so interested in the consistory? Isn't the United States chiefly a Protestant country? Haven't Americans got more important things to worry about than the elevation of archbishops to the rank of cardinals?
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> These are the questions Roman newspapermen have been asking their American counterparts. . . . .
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> The consistory is not big news in Rome, chiefly because there always have been consistories in Rome and because most Romans are more interested these days in Italy's tremendous political and economic problems than they are in religious spectacles.
>
> The Romans are rather tired of pomp and ceremony after twenty years of Mussolini, and they get all the religious spectacle they require in the numerous saints' days celebrated by the Church. . . . .
>
> The appointment of cardinals is a routine event to persons who have lived all their lives in the shadow of the Vatican. It has none of the novelty and sense of achievement to Romans that it has, for example, to Americans. . . . .
>
> It is for such reasons that, except for Catholic organs, newspapers here have paid scant attention to the consistory.
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> Commercial newspapers, if they have mentioned it at all, have discussed the ceremony in terms of curious and often satirical anecdotes. The left-wing press has either ignored the consistory or used it as a pretext for articles criticizing the Church's role in Italian politics.

All of which probably indicates another very significant thing about the recent coronation of thirty-two new "princes of the Church." Apparently the Church of Rome is not only losing ground in the parts of Europe where the Kremlin is casting its long shadow, but it is in rather bad repute in its own home country and in the Eternal City itself.

And it is for this very reason that the present astute pontiff has begun to look around for more promising territory in which to bolster the waning influence of the papal Church. That America offers the most hopeful field has been the opinion of shrewd Vatican diplomats for several decades. (They could hardly be unaware of the source of the greatest revenues of the Church). It was only fifteen years ago that Francis X. Talbot, a Jesuit priest, wrote in the Catholic magazine *America:*

The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture, being chiefly from Protestant countries, so that our history from the beginning of the republic has been predominantly non-Catholic. It has given the complexion to the country, entered our legislation, sociology and economics, is the basis of our commerce and industry and, in fact, has formed a great part of the American people. For 150 years the Protestant element was strongest, and we admit it.

"This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals? We are the greatest numerically in the country, strong and growing in the arts and education. We are now ready to expand. Now is the time to organize and strike hard to put the Catholic idea before all.

That the thing we witnessed last month is a part of this long-range program of the Church of Rome to capture America there can be no doubt. Even the publicity, exceeding anything even the Romanists themselves had ever achieved before, was a part of this well-laid scheme. The pope and his hierarchy have launched their campaign. Are the Protestants of America really aware of what is transpiring, or will the "tidal wave" which is now advancing with such power and deliberate determination find them still tragically asleep, indifferent, and hopelessly divided?

I Went to a POW Camp

FOR SOME TIME I had wanted to visit a service at one of the Prisoners of War camps, to see for myself what was being done for the spiritual welfare of German prisoners by our pastors. As the chairman of the Commission on Prisoners of War, representing both the National Lutheran Council and the Missouri Synod, I had a keen interest in this work.

On a blustering day in January, I went with Pastor Phillipp Schmidt of Detroit to the Romulus Air Base for the afternoon service. We found fifty men gathered in the hall used for social gatherings and for this worship service. Using the hymnals provided by our Commission, these men sang the familiar German hymns and participated in the order of service with more devotion than we find in many of our regular congregations. They listened attentively to the sermon. After the service they filed past us with a word of greeting for Pastor Schmidt and me. Their genuine appreciation of this service was very evident. I understood the meaning of "the holy Christian Church, the Communion of Saints," as never before, realizing that even former enemies are one in Christ, not as a sentiment or an article of faith but as a very real actuality.

Pastor Schmidt has conducted fifty such services here, with an attendance averaging between forty and sixty. Four communion services were held, with about fifty communicants each time. At first, says Pastor Schmidt, many of these men were a bit suspicious of the motive and purpose of these services, but soon felt the love which prompted them and expressed their deep appreciation of the concern which fellow Lutherans feel for them. They hinted that they like the spirit and polity of our Church here better than that in Germany, and indicated that they would seek to encourage the separation of Church and State on their return to Germany.

I am convinced that we have made a valuable contribution to world Lutheranism by our spiritual service to these prisoners of war.

H. L. Yochum.

The Conference Corner

BY PRESIDENT H. L. YOCHUM

"WHICH IS THE GOOD MAN, Daddy, and which is the bad one?" It was my six-year-old daughter who asked the question as she looked at the illustration in a story, a question she had asked before as she looked at pictures in books and comic strips. And the question set me thinking.

Where had she picked up the basic philosophy that there had to be a "good man" and a "bad man" to make the story and the picture? Was it an intuition, or was it a generalization she had made from stories she had heard? As a matter of fact, of course, both fiction and history do seem to build up the plot around a conflict of the "good" and the "bad" in some form or other. Life is a constant conflict between the evil and the good, with the opposing forces only too often personalized in individuals or groups. "What a pity that this little child already has to think in such terms," my sentimental self murmured. "What a blessing that she has already learned that necessary lesson of life," my practical self replied.

Did the old Dualists really have something? Must there be evil if there is to be good? Must there be a devil as a foil for God? Could we even think of truth, beauty, purity, freedom, love without the concept of their direct opposites? Does that help to explain, or does it merely rationalize, God's dealing with man as recorded in Genesis 3—in all of Scripture and in all of life? That spiral of speculation was taking me too deep down for my shallow mind, so I hastily turned to another line of thought.

That little girl was ready immediately to attach her interest and sympathies to the character I identified as the "good man". She was immediately aligned against the "bad man". In her mind his ultimate defeat was not a question of "whether" but only of "when and how". Is there a basic sense of right in all humans which predisposes them to this position, unless some ulterior consideration confuses the issue? Or is this the effect of our religious education in the home, the Sunday school, and the parish school, already made manifest? Just how did she conclude that the "good man" was sure to triumph? That could not be an observation based on life, for obvious reasons. Do we romanticize life's battles in our teaching and literature, our casual conversation, thus to direct the thinking of a six-year-old? Or is there an innate—or Spirit-taught—conviction that eventually the right shall prevail? Again I had reached depths which I could not plumb.

Why did she have to ask me which was which? Had not the artist made the characterization sufficiently evident? Or is it much more in keeping with reality that we cannot always identify the good and the bad at first glance? After all, the color of hair, the shape of the face, the costume and carriage of a person do not necessarily indicate goodness or badness. And we dare not over-simplify our problem: often we do find it difficult to classify as definitely good or definitely bad. The people, the movements, the influences we meet in real life are seldom clear-cut cases of "good" or "bad". Nor would all of us agree in our estimate of what is good or bad in a given situation.

Here is a man given to inebriation, profanity, sharp business deals; yet he is "kind to women and children," generous in his support of charitable causes, a genial companion and loyal friend. Here is a woman who is a paragon of virtue, never absent from church services; yet she is a most uncongenial wife and mother, whose children will some day run wild when they escape from her well-meaning domination. Here is a minister who can expound theology in scholarly fashion and detect false doctrine a mile away; yet he neglects the pastoral care of his people and is the last person an erring soul would wish to consult for guidance. History is replete with instances of leaders and of movements that were highly extolled by some and roundly condemned by others. Our greatest heroes have feet of clay, and postive good was often furthered by very faulty characters.

Shall we call a man conservative, or reactionary? Firm, or just stubborn? Masterful, or domineering? Open-minded, or lax? A man of conviction, or opinionated? A man of vision, or a visionary man? Humble, or just plain weak? Who shall decide, and on what criterion?

This problem is one of the complications in the field of Lutheran unity? No one body, or group-emphasis, is all-good and not-at-all-bad. No one leader is invariably right, worthy of uncritical support on every issue. From his own point of view, each person is the "good one", and his opponent is the "bad one". Nor dare we trust the popularity, the verdict of the majority, as infallible. Hence the constant need of objective, brutally honest appraisal of self and others. The Scriptures cannot err, but our interpretation and application of Scripture is liable to error. It is usually the man who understands the problem least who can tell you in ten minutes how all Lutherans could be united within the week. Here, as in all of life, we must do our duty as we see it, prosecute the course which we believe serves God's purposes, ever alert to further hints of God's guidance, ready to change our course when His compass indicates we have lost our sense of direction, keeping our motives pure and our spirit humble.

Surprising, isn't it, what trains of thought can be started by the simple question of a little child?

It's the Plus That Counts

By Franklin C. Fry*
President of United Lutheran Church in America

WHAT DO YOU SAY is the outstanding mark of a Christian? In asking it, mind you, I am not thinking at all of what you might call only the external signs of our religion, things like Bible-reading and church attendance and prayer. They are indispensible, of course. In modern mechanical terms, they are the generators of religious life. The testimony of Dr. Hans Asmussen, the chancellor of the newly awakened German Evangelical Church, still rings in my ears as he sent it through me two months ago. "When people stop going to church," he warned, "then comes a movement like Naziism. Tell America." Yet after all, these outward means are intended to be only stimuli of the spirit. What is inside? And in what order?

One popular view will focus instantly upon a Christian's *imagined optimism.* There, surprisingly many seem to think, is the quality which is most typical of a follower of Jesus. "A Christian," you hear them say, and even arch their eyebrows, "irrationally expects the best. It makes no difference what calamities threaten, how bleak the prospects are: even if he has to do it blindly, it is his nature to look for a happy outcome." The flaw in that picture, of course, is that it is sadly overdrawn. It is not so much a portrait as a caricature. It is the strange way that those who have never possessed it, misinterpret our faith. We who believe in God, admitted, do have a sturdy confidence that He will triumph in the end. We glory in it. Yet that does not indicate by any means that we are unprepared for jolts along the way. A Christian couldn't be, in a religion with a cross at its heart. No, begging your pardon, an undiscriminating optimism is not our plainest badge.

Something More Than Charity

Or some might venture that *charity* is. Without too much boasting, truthfully a strong case might be made for it. There can be no doubt that a vigorous and sincere Christian discipleship does make a man generous. If any of us this morning hasn't had that happen in our own characters, we had better ask ourselves some searching questions. Do we genuinely have the spirit of the Lord? There is a liberality that flows from love. Almost every charitable organization in the country has been strengthened by it. If you were to ask them where they get their main support, practically without exception they would answer in a chorus that they find it in Americans who have learned the grace of giving at the feet of Jesus Christ. Yet even that regrettably is not distinctive enough.

Dearly as I would love to do so, this is the last false scent that I will start you on, we cannot claim it even for *patience.* I am most loath of all to admit it but even that is not an infallible mark of every Christian. Emphatically it ought to be, for there is no virtue in all the galaxy of goodness that is more God-like. Think how marvelously, inexhaustibly willing the Master has been to wait for us, year after weary year. Certainly we, His followers, should be equally ready to be patient with Him and with each other. We should be but, alas, we aren't.

From all such human speculations, it is a relief to turn to Jesus' own Sermon on the Mount, in Matthew 5:47 and learn from the lips of the Saviour himself what the outstanding mark of a Christian must be. We will be surprised if we are not very familiar with the Bible. In expressing His standard for us, Jesus cast it in the form of a curt, piercing question. Looking us squarely in the eye, He asks bluntly, "What do ye more than others?"

Not a Negative Religion

Christ's query to you and me has two distinct facets and both repay tarrying over them. In the first, the verb has the accent, "What *do* ye more than others?" That is enough by itself to make this text popular today, for the modern mood powerfully stresses action. The principal reason, I verily believe, why for so many Christianity has lost its glamour, if that word ever rightly fits religion, is because almost everywhere a disastrous notion has spread that it is negative! All the colors have been bleached out of it. If you ask the traditional man-in-the-street what you must do to be a Christian, the overwhelming chances are that he will fling back that you must *not* do this and *not* that and *not* the third. From the irritation in his voice you can tell he feels that Christianity is a killjoy. All that is left is a drab and repellent gray.

That is a slander. It is a false and stunted estimate of our religion and is absolutely not true. The rub is that we have carelessly allowed crowds of people to believe it. Actually they have even been incited to it by Christians who ought to know better. No one alive can measure the sapping weakness that has resulted in our common spiritual life. The ardor of thousands has cooled without any justification for it, and it is no wonder. You just can't hold the allegiance of warm-blooded people to a vacuum and it is high time that we wakened up to it. Our guilt is that we have permitted a generation to forget, and the irony is that it is exactly this generation which can least afford to do so, that a striding after Christ means daring and adventure and life.

Significance of the "More"

But if the accent naturally lingers on the verb, on "do", there is another word in our text on which it should fall the most hauntingly and persuasively of all.

* A radio address delivered on the Church of the Air program over NBC, Feb. 10, 1946.

That is the word "more". Let me read it again with that altered inflection, "What do ye *more* than others?" In a brilliant flash, there is revealed what we have been seeking for, the hidden essential quality of the Christian life. It is as if the Master says to us, It is the Plus that Counts.

Others may be moral. Millions of them are. We must be more-righteous. Others may be kind. All honor to them. Life would be intolerable without it. We must be more - compassionate! Others may be honest. We must be more - generous! Others may mete out exact justice. We must do more. We must pervade that justice with love! "So shall men know that ye are My disciples." The test of Christianity dazzlingly, all-inclusive the more you think of it, shines in that "more".

If a vague memory serves me right, it was Kirby Page who remarked what seemed to him an anomaly. It may appear an odd place to begin, but it is where I shall. It is that people with deep religious convictions fight more tenaciously than any one else. The justification of course, in case any one stumbles over it and is tempted to scoff, is rather obvious. The explanation is simply that although Christians are regularly the slowest to be aroused, as they ought to be, once principles are involved, then they are the most grimly unwilling to compromise. They won't give over the right at any cost. Christians fight on. Dramatically, that has been proved in the late war. All who have been in Europe within the past few months, as I have, have learned of many magnificent examples of it. They are enough to make us rejoice and take courage.

Christian Heroes Who Fight More

Everyone is acquainted without any doubt with the gallant resistance of the Church in Holland. Under all the terror and the oppression of the Nazis, it was its unbending, Christ-like determination and its unconquerable hope that put an inflexible iron into the soul of that heroic nation. Equal in worthy renown is also the name of Eivind Berggrav, the primate of Norway, who so charmed even his guards with the Gospel that they connived with him to let him slip away by night in disguise into the heart of the enemy-occupied city of Oslo. There he kept the flame of faith in liberation burning fiercely until the day of victory.

But how many know about Denmark? Let me tell you about it. While I was in Copenhagen, I met a Pastor Fabricius, who is now a member of Parliament, who did the most daring things during the war I think I have ever heard of. He became a focus of the Danish espionage. No one will ever know the number of the lives of Allied fliers which he saved by smuggling out forbidden photographs of anti-aircraft batteries to Sweden. His very parsonage became an armory. By last May, amazing as it sounds, he had two thousand hand grenades under his roof. There was not a man in his congregation, he told me a wry smile, who expected him to come out of the war alive. Many valiant spirits were in the underground but it was the mark of the Christians that they resisted even more.

And When They Repent

Turning to the land of our erstwhile enemies, it is heartening to find that it is Christians who repent more as well. In case you are ready to despair of the regeneration of Germany, there is our single and substantial hope. Again, anomalously, it is the true souls who never consented in the barbarities of the godless leaders of their nation who are the most smitten in conscience. You will be interested to hear that there isn't one man in the Council of Twelve which is at the head of the Evangelical Church in Germany today who has not been either under arrest or in detention at some time, most of them repeatedly, since 1933. It takes a special brand of moral courage and of tenacity to principle to contribute to the overthrow of your own government in a war to the finish—and they did. Yet these are the men, in their Stuttgart declaration of October, who confessed: "With great pain do we say: through us has endless suffering been brought to many people and countries. True, we have struggled for many years in the name of Jesus Christ against a spirit which has found its terrible expression in the National Socialist regime of violence, but we accuse ourselves for not witnessing more courageously, for not praying more faithfully, for not believing more joyously and for not loving more ardently."

Never will I forget the almost transfigured expression on the face of Pastor Maahs of Heidelberg when he exclaimed to my colleagues and me, "My guilt is that I am alive. We must all have died in this time." The fact was that he had been roughly seized again and again and his execution was already set for the very day on which the American troops burst in to set him free.

It is a rare thing for any non-Christian to repent. Christians repent more.

They Also Give More

As for us in America, the criterion, the gauge of our Christianity will be if we give *more*. We must—if we are to relieve distress, actually even to preserve life and certainly to kindle a new faith in friend or former foe alike. And what else is our hope? Mustn't it be to win to a nobler ideal, especially those who have been in love with hell? It is trite to say that America ought to do it, out of gratitude for its unravaged cities, but no one who has not seen the shambles that Europe is today can conceivably appreciate the awful, pulverized desolation, how ruinously a continent has been smashed. In my eyes our motive is tremendous. America is humanitarian. Let those who would scorn, hiss that we are "soft" if they will. We *are* humanitarian. That is our glory.

But this time we must be Christian—and that is *more*. One of the most sterling of our fellow citizens whispered his secret fear to me abroad, and the echo of it still disquiets my heart. His dread, he confided, was not that we Americans will be wicked in these desperate days but that we shall be small. Hearers, it is only Christ who can enlarge. Listen to Him. His voice says probingly, winsomely, "What do you *more*?"

And They Offer Themselves

My last "more"—it caps it all—is the "more" that we Christians must add to the shape of things to come, not only to a durable but to an endurable peace. And I pray more earnestly that we shall. The seal of God has been placed uniquely in our hands and we alone can press it upon the wax of this world. The figure of a French theological student rises before me as the last in this morning's picture gallery. He was as shabby and threadbare as poverty could make him that day. There was an apologetic look in his eyes because he was scarcely presentable in the comfortable hotel where we Americans awaited him. But to me, almost above everyone else whom I have met in the last few months, he was a true prophet. He had served in his country's army, he informed us, in self introduction, and when France had collapsed, oh what a bottomless abyss had been in his soul! An added wrench had come to him immediately because, being an Alsatian, he was drafted straight out of the prisoner-of-war camp into a German division and sent to the eastern front.

But his worst despondency by far, and now the wistfulness on his face deepened into melancholy and his tones became oppressive, had descended on him only after he had returned home. What had almost crushed him, stifled his spirit, was the sight that the land he loved was building again only on the old cracked foundations, the ones that had crumbled before, and nothing stronger. If they had been too honey-combed and weak to bear the weight of a nation earlier in a far more placid epoch, what hope could there be now? What hope—the echo must have rung around and around in his soul. Oh, how I admired him! Under the impact of his own doubt, you could see him visibly squaring his shoulders. He was a man, a Christian man, and he supplied his own answer. The hope could only be one. No sentiment now, it was clear-eyed realism, and he must act. The only prospect for a better, sounder postwar world was in the vigor, the cleanness, the unbending standards, the creative magnetism of Jesus Christ. He was convinced of it. And now, he told us in ringing tones, he had enlisted, was offering his all. It made no difference that he was apt to be sent into an obscure village. He expected that. Since he was only a single recruit, it was by no means sure that his act would be enough. It would take thousands like him. But as for him, he had given his life to humanity and to God.

Christians, what the new age waits for in its birth-pangs is for more, both in the pulpit and in the pew, to make that commitment. The key man for a decent future is you, all of us. "What *do* ye more?" Awake now—and to action! "What do ye *more?*" In the turmoil of these years it is your *plus* that counts.

A Revision for Understanding

By Daniel Nystrom
Secretary of Literature, Augustana Book Concern

INTEREST IN A NEW REVISION of the Bible has been most pronouced among those engaged in the work of Christian religious education. It is not surprising, therefore, that the Revised Standard Version of the New Testament, published on February 11, 1946, should be sponsored by the International Council of Religious Education. Its merits can hardly be weighed more fairly than in the light of the requirements of religious education in the church and in the home. The new version is not perfect, but by the test of understanding it may be said to accomplish its purpose.

Dean Luther A. Weigle of Yale University Divinity School, who served as chairman of the revision committee, spoke on various occasions at the recent annual meeting of the International Council of Religious Education in Columbus, Ohio. He put the case for the revision very clearly. "We sorely need this direct, vital phrasing of the Word of God in language that can readily be understood by the people of our time," he said. He especially stressed the importance of the new version for Bible teaching. It may be that the language of the older versions offers no particular difficulties to those of us who are older, but it is often quite unintelligible to younger readers. The desirability of a more understandable translation is most apparent in relation to instruction and worship in the home and in the church school.

Clarity and Simplicity Stressed

"We have sought," Dean Weigle said, "to give a translation that will be easy to read aloud in public and will convey the meaning to the hearer as it goes." He pointed out that the worship motive was intentionally kept in the forefront, even in the arrangement of the parts of the sentence. Whether for devotional or unison reading in the school or for reading in worship, clarity and simplicity are important. For the Bible, as much as for a news magazine, the primary factor in the style is readability. And, as the editors of *Newsweek* recently told us, "the very basis of readability is simple sentence structure—subject, verb, object." By the simplest canons, then, it can be said that the revisers have markedly improved the readability of the New Testament.

On other grounds, the new translation may perhaps be found somewhat less worthy of praise, and the effectiveness of some of the changes, plausibly made for the sake of clearness and understanding, may be questioned. The Rev. John Evans, writing in the *Chicago Tribune's* magazine, *Books*, finds that many of the ca-

dences of the King James Version are lost in the new version, but admits that these are esthetic matters. "Damage is done to higher sensibilities in some spots," he writes. He refers to one change that is "actually painful", namely the rendering, "In whom we live and move and are." We quite agree. But there are not many examples of this kind. On the whole, the revisers, while achieving the ends of understanding and reality, have made the language beautiful and, in the words of another reviewer, "quick to move." The standard of literary beauty and effectiveness is not, to be sure, the same today as in 1611, or even as in 1901, when the American Standard Version was published.

A Search for True Text

There were, of course, other reasons for making a new revision of the Bible than the desire for greater clarity and readability. The aims of the revision have been often stated. Dean Weigle told us at Columbus what he understood them to be. There was need, he said, for a thorough revision of the American Standard Version of the New Testament "which would stay as close to the Tyndale-King James tradition as it could, in the light of our present knowledge of the Greek text and its meaning, on the one hand, and our present understanding of the English, on the other. The King James Version was based on a Greek text that was corrupt, containing the errors that had crept into it through centuries of manuscript copying. We now possess many more ancient manuscripts, and are far better equipped to determine what was the original wording of the Greek text. The Revised Versions of 1881 and 1901, while based upon a sounder Greek text than the King James, and translating this text more faithfully and accurately, are mechanically exact, literal, word-for-word translations which follow the order of Greek words rather than the order that is natural to English. The discovery, since the revisions of 1881 and 1901 were made, of a great body of papyri dealing with the everyday affairs of life in the early centuries of the Greek era, has furnished scholars with new resources for understanding the language of the Greek New Testament. Also, the meaning of many English words and phrases has changed greatly since the King James Version was made."

These seem to us to be good reasons for a revision of the Bible. Accuracy and fidelity to the original text are important. Donald Fraser Forrester puts it well, in his review of the new revision in *The New York Times Book Review:* "In this day of doubt and crisis, every effort must be made to clear away as far as is humanly possible all impedimenta of language, textual error and faulty or mistaken renderings from the record; so that God in His Holy Word might speak to inquiring men in all simplicity and power."

"Holy Twilight" Is Avoided

The retention of archaic and confusing phrases in the Bible is no more to be justified than is a "holy twilight" in our churches. Dean Weigle *did* say that, while the Bible could never be made perfectly clear, it loses some of its noumenous character in the degree that it becomes clear. Dr. James Moffatt, who until death cut short his services was a member of the group of New Testament revisers, quotes from a letter of Pope Gregory VII, which bears on this point: "It is clear to those who reflect upon it, that not without reason has it pleased Almighty God that holy scriptures should be a secret in certain places, lest, if it were plainly apparent to all men, perchance it would be little esteemed and be subject to disrespect; or it might be falsely understood by those of mediocre learning, and lead to error." This mixes sophistry with slight truth. Dr. Moffatt himself has this to say, in the Introduction to his *Parallel New Testament:* "There may be something in the plea that a translation ought to be slightly archaic, in order to be impressive, that it is no harm, but rather the reverse, for a version to speak in a language which is venerable just because it is not the language of ordinary life."

Since Dean Weigle divulged that one scholarly member of the committee of revisers was very reluctant to begin with to make any changes at all in the King James Version, one wonders if it might have been Dr. Moffatt. Be that as it may, Dr. Moffatt concludes the above observation by saying, "But the aim and spirit of the New Testament itself were essentially popular. . . . The New Testament was not deliberately written in a style above the common language of the day, Why, then, should it be translated so?" He who thus justified his own published translation of the New Testament in the vernacular, did not let any affection for the King James Version ("For once, a committee produced a classic") prevent him from helping to make that same King James speak plain for our present day.

Followed Luther's Ideas

The Revised Standard Version is neither a New Testament in modern speech (such as the translations by Goodspeed, Weymouth, Moffatt, *et al)* nor a literal translation. The revisers seem to have shared Luther's conviction that "it is not possible for anyone to speak his native language with another tongue and the true method of translation is not to seek the proper word too far away or too close but so that it fits into the spirit of the language."

Luther was perhaps freer in his translation than the 1946 revisers of the New Testament have been, truer to the spirit of the language of his people. He did not hesitate to use the idiom of his own German language where there was danger that the idiom of the original language was open to misunderstanding. A good example is his translation of Matthew 12:34, *Wes das Herz voll ist, des geht der Mund ueber.* This, he held, made the meaning very clear to the common German people, while the strictly accurate rendering of the original sentence would have failed to do so. Interesting also, and illustrative of the same point, in his vindication of the inclusion of the word *allein,* in his translation of Romans 3:28, by the character of the German language. "It is a fact that these four letters s-o-l-a are not there. The sense of them is

there and . . . the word belongs there if the translation is to be clear and strong. I wanted to speak German, not Latin or Greek, since I had undertaken to speak German in the translation."—By arguments similar to those by which Luther proved his point, it could also be proved that it would be taking unwarranted liberty to put in the word "only" in an English translation.

The Revised Standard Version, with all its improvements in language, has failed in a measure to make use of prevailing English idiom instead of just dressing the less familiar idiom in simple modern English. We realize, however, that there could never be agreement in detail. The references to Luther, besides for interesting comparison, have been made to emphasize the point that Lutherans, perhaps more than any other group, should be able to appreciate the aims and accomplishments of Christian scholars in revising the New Testament. What these men have been saying about the need to translate the Bible for each generation into appropriate but colloquial English, has been more than matched by what Luther and the other Reformers said in their day. And what the modern revisers have done, the Lutheran Church has been doing in its various tongues again and again since Luther's day.

And just as Luther in his day set a standard of sanctified freedom for all subsequent translators in achieving a popular Bible version for his day, so the revisers of today are emulating his true conservatism in respect to the work of revision. The Revised Standard Version reflects scholarship that is both conservative and consecrated. Surely they have acted from convictions similar to that of Luther, who said, "I have been very careful to see that when a passage is important I have kept the literal meaning, and not departed freely from it."

Is an Authorized Version

The Revised Standard Version is in one sense more entitled to be called authorized than the old King James Version, since the revision was undertaken on behalf of the International Council, in which forty American church bodies are represented, and since the scholars chosen by this Council were aided by an advisory board representing thirty-five Protestant denominations of the United States and Canada. No less an authority than Dr. James Moffatt informs us that the King James Bible was the third so-called "authorized version," and declares that "it was never authorized, by king, parliament, or convocation." We know, however, that it won for itself the right to be called authorized because of the acceptance which it gained, the affection in which it is held, and the unmeasured influence which it has exerted. It remains to be seen whether the Revised Standard Version will carry on its glorious tradition.

"We do not imagine that the King James Version will cease to be used because this revision has been made," said Dean Weigle. "We have no thought, moreover, of discontinuing the publication of the American Standard Version. Each has its use, the first as a great literary and religious classic and the second as a meticulously literal word-for-word translation." The "modern speech" translators, likewise, seem to have had no intention of supplanting the versions already in use. Weymouth envisaged a satisfactory authorized Bible to come before long, "one in some respects perhaps (but assuredly with great and important deviations) on the lines of the Revision of 1881, or even altogether to supersede both the Authorized Version and the Revised Version," and expressed the hope that his own translation would "contribute some materials that may be built into the far grander edifice." Is the Revised Standard Version the translation he had in mind? More to the point, Will the churches and the Bible readers of America take it to their hearts?

It is certain that the American Standard Version has not been found satisfactory by a great many. Both the British and American Versions were welcomed by the American public, and copies were sold in large numbers, as seems now to be the case with this latest revision. Several church bodies adopted the American Standard officially. A representative of one of these bodies said at Columbus that few in that group had abided by the synodical decision, so that there was considerable confusion. Another church body, a Lutheran synod, has used the Standard Version quite consistently, though not altogether so in worship nor, of course, in co-operative ventures with other synods. There is good reason to believe that the new Revised Standard Version will be much more generally approved and that it will gradually win real acceptance.

No Changes in Doctrine

When one has read through this new translation, one is constrained to say, 'It is the same New Testament." Certainly the claim of the revisers is true, that it contains "no changes in doctrinal or fundamental concept." Nor are the changes in language startling or of a nature to suggest a less reverent spirit or a less fitting expression than we are wont to associate with the Holy Scriptures.

It is, after all, very significant, as Mr. Forrester points out in the review mentioned earlier, "that with all the knowledge that has come with regard to the original text of the New Testament and the sense or usage of the Greek words—and it has been very great—the number of changes necessitated is unbelievably small." The inspiration of the Bible, whatever else the doctrine means, must surely also include God's providence in caring for the revealed Word, in which, however faulty the versions, His way for sinful man is plain in every essential. Yet we cannot doubt that He blesses the efforts of Christian scholars commissioned to clear away as far as is humanly possible all that might prevent a clear understanding of God's message to men.

A Comparison with Other Versions

To the extent space permits, we shall explore a few of the changed readings to be found in the Revised Standard Version. One need not be a Greek scholar to note how account has been taken of the way in which certain

Greek expressions were used in the early Christian centuries. The reason for the specific revision is generally, though not always, clear. It is interesting to make one's own comparisons in cases where this is possible, with the use of the best available helps. This should be a profitable diversion for pastors and teachers. But the translators are specialists in their field, and we study their work with confidence and in a positive spirit.

In 2 Timothy 2:15, the King James Version has "Study to show thyself, etc." The American Standard translates, "Give diligence to present." The new Revised Standard Version has "Do your best to present." Each of these renderings is understandable—even to a child. Some of us may prefer the simple Anglo-Saxon of the King James Version to either of the other renderings. Yet "study," in the value here given to the word, no doubt sounds strange to young ears. In the interest of understanding, therefore, the new version is to be preferred. It is also a shade more accurate, since the word thus variously rendered carried, in the Greek usage of the day, the idea of diligence, but with the added idea of effort put forth.

The revision in Luke 4:13, the substitution of "until an opportune time" for "for a season," which is the reading both in the King James and in the American Standard, introduces more than just a shade of meaning, and is justified by the thought of the original text, as well as because it is more in harmony with the literal meaning of "departed," which is "stood off from."

In Ephesians 4:12, the phrase "perfecting of the saints," occurring in both the old versions, is replaced by "equipment of the saints," as is the rendering also in Moffatt's translation. There is reason for this change since the Greek word used is not one which refers to spiritual maturity, but one that has the idea of equipping someone or something so that it might serve its purpose or do the work for which it came into being.

A Definition of God

In John 4:24, "God is a Spirit" (Authorized Version) is changed to "God is spirit." The absence of the definite article in Greek emphasizes quality or character. The meaning here is "God in His essence is spirit."

It is doubtful whether the reading in Hebrews 6:6, "if they then commit apostasy," is preferable to the rendering "and then fell away" in the American Standard Version. Here words of Latin derivation have been substituted for simple Anglo-Saxon words, and one of these new words will be meaningless to many until they have consulted a dictionary or a commentary. Here, in our judgment, the revisers would have been well advised to keep the words used by the 1901 committee, unless indeed they could emulate Luther in finding a simple English idiom to convey the thought. The Greek word translated carries the idea of breaking the terms of a contract.

The Revised Standard Version changes the phrase "the husband of one wife" in 1 Timothy 3:2 and 12, to read "married only once." In this it follows Moffatt. For some good reason, the revisers have taken that one of the four meanings that have been attached to the Greek words which might seem to others the least probable one, namely, "He is not to take a second wife after the death of the first." The absence of the definite article and the fact that Paul is here speaking of character qualifications would lead some scholars to say that the literal meaning is "a man of one woman," that is, a one-wife sort of husband. At any rate, we have here an illustration of the truth that translation must at times be interpretation, since a choice must be made between possible readings.

The word "natural" in 1 Corinthians 15:44 as occurring both in the King James and the American Standard Versions, has for some reason been changed to "physical" in the new revision. The Swedish Bible of 1917 translates "själisk," an expression just between physical (or material) and spiritual.

A Doubtful Rendering

Occasionally, the new reading does not seem to convey the full implication of the original expression as well as does the King James reading. An example of this is 1 Peter 3:15. Here "reverence" is substituted for "sanctify." "In your hearts reverence Christ as Lord." True, reverence is the simpler word, the more understandable term. But the root meaning of the original Greek word is "to set apart." The word "reverence" does not, it seems to us, quite convey the meaning of setting Christ apart in our hearts as the alone object of worship and setting ourselves apart to His worship and obedience.

On the other hand, such a translation as "Let love be genuine" (Romans 12:9) is certainly plainer than "let love be without dissimulation" (as in King James) or even than "without hypocrisy" (as in the American Standard Version).

The leisureliness of the seventeenth century is reflected in the numbering of the shipwrecked as "two hundred threescore and sixteen souls;" the directness of the twentieth in saying there were "two hundred and seventy-six persons." That fits our day and generation. Yet many of us feel at home also in the less prosy style of the older day. Certainly we appreciate such changes as the simple "I am a Jew" which replaces the St. James reading, "I am verily a man which am a Jew." There are a great many changes in diction and style that help to give our generation a greater sense of reality in reading the New Testament.

Reading the first seven chapters of Matthew, we note many changes that approve themselves on the grounds of simplicity and understanding, such as these (giving first, the King James reading and then the new): "begat"—"was the father of"; "exceedingly wroth"—"in a furious rage"; "hindered"—"prevented"; "he suffered him"—"he consented"; "get thee hence"—"begone"; "straightway"—"immediately"; "torments"—"pains"; "they that"—"those who"; "savor"—"taste"; "adversary"—"accuser"; "puts away"—"divorces"; "smitest"—"strikes"; "publicans"—"tax collectors"; "recompense"—"reward."

Among omissions of verses included in the King James Version, the following may be noted: Matthew 21:44; Mark 16:9-20; Luke 22:20; Luke 24:12; John 7:53—8:11. There are quite a few others, but these are the main passages among those not yet omitted from the American Standard Revision. They are omitted because they are not found in the most ancient manuscripts. However, they are inserted as footnotes in italics.

"God's Word Must Not Be Hidden"

The closing paragraph of the Preface is worth repeating here, both because it expresses the temper and purpose of the work of revision and because it places the emphasis not so much on literary style as on the Word of God.

"In the Bible we have not merely an historical document and a classic of English literature, but the Word of God. The Bible carries its full message, not to those who regard it simply as a heritage of the past or praise its literary style, but to those who read it that they may discern and understand God's Word to men. And men need the Word of God in our time and hereafter as never before. That Word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning. It must stand forth in language that is direct and plain and meaningful to people today. It is our hope and our earnest prayer that this Revised Standard Version of the New Testament may be used by God to speak to men in these momentous times, and to help them to understand and believe and obey His Word."

What Shall I Do with Jesus?

A LENTEN THOUGHT FOR PASTORS

By Philip A. Johnson
Pastor of Eden Lutheran Church, Riverside, Calif.

WHAT SHALL I DO WITH JESUS? is a perennial question. It is not only a question for Lent, but it confronts us daily throughout the year. However, it is particularly appropriate now, since Lent should bring not a different emphasis in our lives or in our preaching, but an intensified presentation of the Gospel and a more sober look at ourselves in the light of the eternal significance of the suffering and death of the Saviour. The great recurring themes of the seasons of the Church Year are salutary because they bring out unmistakably and inescapably what we most need to know. It is also true that the periodic need of revival in the branches of Christendom is met—or at least can be met—in our communion by these great recurring tides of the Gospel message as we annually observe and mark Advent, Christmas, Epiphany, Lent, Easter, Pentecost, and Trinity.

The call of Lent, with its recurrent plea for personal devotion, is at least as necessary for the pulpit as it is for the pew. As pastors we are daily engaged in the familiar handling of holy things. If the Gospel is too little known or too inadequately understood by the average layman, perhaps it easily becomes too old a story to pastors. What a temptation there is to drive carelessly, even recklessly, over holy ground, pausing to heed the Word of God only long enough to refuel hastily for the stretch of effort that lies immediately ahead. It is said that a Negro autoist always purchased his gasoline in two gallon lots. He would have the station attendant put one gallon in the tank of the car, and the other in a bucket which was placed within the cab. When asked the reason, he replied, "I never run out of gas this way. I drive as far as one gallon will take me, then I pour in the other gallon, and I always get back." Perhaps we pastors fill up on enough preparation of the Gospel of peace so we can get out to the pulpit and back again, but have little or nothing left for the inner development of our own lives and souls. It is good, then, that the call of Lent comes once more, with the opportunity for us to take a long look at our Lord and King. It is good for us to rouse ourselves and ask, What shall I do with Jesus? Will this Lent make any difference to me? Did it last year? How have I failed Him to whom I have promised my all?

SURELY WE CANNOT IGNORE the *presence* of the Lord Jesus during Lent. He counted not the being on an equality with God a thing to be grasped, but emptied himself, came down to our level, offered himself to us and for us. How guilty I have been of spurning His holy presence! How often I have ignored the precious privilege of friendship with Him! How spasmodic, how hurried, how matter-of-fact my communion with Him! Is it not true that the master sin of the ministry is prayerlessness? How ashamed we ought to be even to admit the possibility. Paul says, in taking farewell of his beloved friends from Ephesus, "Take heed therefore unto yourselves, and unto all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Yet how can we feed the flock unless we ourselves are at home in the pastures, and know where nourishment is to be found?

What will I do with Jesus? I will come into His presence, through Word and Sacrament, and commune with

Him in prayer, lest the dread words, "Depart, I never knew you," be heard by one who has ignored or neglected the "practice of the presence of God."

WHAT SHALL I DO WITH JESUS? In Lent we realize once more, and forcefully, that it is with no ordinary Presence we have to deal. We are blinded by the whiteness of His purity. We are not comfortable in the presence of His *sinlessness,* and it is the sinless Lamb of God whom we meet in Lent. Like Peter we say, "Depart from me, O Lord, for I am a sinful man," and like Isaiah, "Woe is me, for I am undone, for I am a man of unclean lips." We are conscious, as Otto puts it in *Das Heilige,* of the complete "otherness" of God. We realize our imperfections best in the light of His perfection. And we know how inadequate, how blunted our witness by the very fact of our sinfulness. In speaking of the ministry, S. C. Eastvold says, "God's instrument is His sword —it must be stainless." So, to change the figure, we have been so busy weeding the gardens of others that our own has grown rank and wild. The question I most dread is an eternal one, "What of the souls committed to your care—where are they?" Has word or deed of mine caused one to stumble or to fall? Or has a word unspoken, and a kindness unattempted, meant the difference between life and death for some one in the care of an unprofitable servant? What will I do with the sinlessness of Jesus? Will I avoid Him, as insects beneath an upturned rock will scramble from the light? Or will I see that the light of sinlessness is also the light of love, which burns away only the dross, and but refines and purifies what is exposed to that light?

IN LENT we will be confronted with His presence, and His sinlessness, but that is not all. The Lenten message is the message of a Man upon a Cross. A scorned, betrayed, mocked, bruised, bleeding Saviour. What shall I do with the *suffering* of Jesus? Have I, by some easy feat of mental gymnastics, appropriated that suffering to myself, without more than a casual thought of what it cost Him upon the tree? Do I "pass that cross unheeding, breathing no repentant vow?" I can remember how, as a boy, I rather dreaded the coming of Lent precisely because of its message of the suffering and death of one I had learned to love. Perhaps, because we must preach it so much publicly, we in our private devotions pass by on the other side the bleeding form of Him beside the world's highway.

Again, it is easy to present the same old truths in the same old way, year in, year out, using our professed trust in the power of God's Word to excuse our own shabby, lazy, and careless preparation. "Formulas," said Franklin Clark Fry, "while they may soothe pious ears, threaten to stupefy minds that ought to be unquiet and acute." Will I treat the mighty theme of the suffering of Christ in outworn phrases, trite expressions, and little thoughts? The fact that Christ suffered is enough to change—it has changed—the history of the world. It is a present message as well as one that is past. A recent poem speaks of the scream of bombs and of men, women and children in this pain-wracked world of ours, and then the poet mentions "the anguished and tormented ear of God." Truly Christ is suffering in the world today, and truly we as His Body are called into a fellowship of suffering by the Lenten summons, yet how coddled, how safe we are! And how commonplace our utterance, how cool our devotion, how slow our reactions amid the swirling currents of hatred, violence, revenge, and bloodlust all about us. How little likely we are, by word or example, to turn the world upside down, or rightside up, through our fellowship in the redemptive work of Christ. What will I do with the suffering of Jesus? See it as the secret of vital spiritual life, the price of spiritual progress? Or avoid it at all costs, and let the words flow mechanically out of my mouth on the theme of suffering and sacrifice, just because it's the time of year to mention it?

LENT BRINGS us His presence, His sinlessness, His suffering; but even so the message of Lent is not complete. For Lent is a season that ends in *triumph.* As Stidger says, "Earth's darkest day and brightest day were just three days apart." The question then comes, What will I do with the victory of Jesus? The darkness ends and the dawn begins, and God's children should be ready for the light. The power to walk in newness of life is given, death-conquering power. The opportunity for daily renewal is ours. As He did the disciples of old, Christ has called us, commissioned us, empowered us, and sent us out. Do we use that power in carrying out our commission, or is there the iron weight of sin lying on our hearts, holding to the things of earth souls that should be soaring in the clear, clean air?

I know of no better test of our use of the victorious power of Christ than that of E. Stanley Jones in his book, *Victorious Living.* He gives four tests, and asks each reader to apply them to himself. First, *Am I honest?* Always? In money matters? In my speech? In little things? With reputations of others? Am I honest? 2) *Am I pure?* In all my thoughts, words, and deeds? In my thinking about the other sex? Am I pure? 3) *Am I loving?* Do I take the attitude that refuses to be offended or slighted? Do I refuse to repay evil with evil? Am I loving toward other Christians? other races? Am I loving? 4) *Am I consecrated?* Are all my talents and my time at the disposal of Him? Whom do I live for, ultimately? Am I consecrated? With relief we turn to the prayer of the publican in the temple and breathe, "God, be merciful to me, a sinner." Truly, ministers need the gospel of the second chance! We have failed to use the power of Christ's victory as we ought.

How has our Lutheran Church used the power of Christ's victory? How sure we have been of our complete correctness, how complacent, how smug! How like the Pharisee we have been in thanking God publicly and privately that we are not like other Churches. They have no liturgy, logical and beautiful; no sacraments, meaningful and saving; no pure Word and doctrine; no altars, no crosses, no candles, no ministry educated as we are! How full we have been of our own virtues, taking credit for them in the sight of God who gave us all we have,

conveniently forgetting the 13,000,000 Americans of "Lutheran descent" now outside our Church, or any. Forgetting our jealous guarding of a spiritual heritage to the impoverishment of general church life in America! Forgetting perhaps that it may be perfectly possible to be so Lutheran we forget to be Christian in our relationships to our fellow men and fellow Christians! Forgetting our sometimes merciless competition, and our slowness in meeting even those of like confessional background, due less sometimes to our love of doctrinal purity than our love for our own friends and the way we ourselves do things! Forgetting how fearlessly we can denounce war in times of peace, and then silently acquiesce in a war which plumbs the most abysmal depths of depravity in such gentle pastimes as pattern or area bombing of cities; killing tens of thousands of civilians, many of them fellow Christians, in a single raid; the starvation of babies, and gleeful lust for revenge.

What will we do with the Victory of Jesus, and the power it brings? Will we dare to use it fearlessly? Lent is a time of quiet meditation, but it is also a time for heart-searching, and of renewed waiting upon Christ that He might fill us and use us, that His righteousness might be declared among men.

WHAT WILL I DO WITH JESUS? Long ago that question faced two corrupt and worldly rulers, Pontius Pilate and Herod the King. Yet ultimately it was Jesus, their prisoner, who became the Judge, and they who became the dishonored and condemned. The question was turned about, and then became, What will Jesus do with me?

For us, too, it is appropriate to ask, in conclusion, What will Jesus do with me? The answer is simple: He will receive me. "For He will have mercy and abundantly pardon." "Just as I am, poor, wretched, blind, I come" to the Lamb of God. He knows our failures as Christians, as pastors, but He receives us. It is the glorious message of Lent that He receives us; He has even died for us. Then He has also promised to use us. He who was born on this earth in a stable will not disdain our hearts, if we open them in trust to Him.

Dr. Fry has given us, in *The Multiplication of Usable Personalities,* a definition of worship which will fit our Lenten worship, private and public, very beautifully. "Worship is the act, so habitual as to be constant, of reverently lifting the empty chalice of life to God who fills it to the brim." Is not the eternal Lenten story just this, that Christ emptied himself into the life of man, emptied himself of life itself that we might live? Nor will He hesitate to empty His life, His love, His strength into the chalice of your life, reverently lifted into His presence. Then, being filled with all the goodness of God, our lives, unprofitable though they have been, will overflow to the salvation of men.

What will I do with Jesus? With His presence in my life, with His sinlessness, with His suffering, with His victory? I will walk with Him down His Lenten path, and I will pray that God would let me see my righteousness in His sinlessness, my salvation in His suffering, my life in His victory.

A Lutheran Rural Conference

By Virgil Hougen
Editor of "The Rural Lutheran"

"WE ARE THROWING A STONE into the water here, the ripples of which may and will go farther and farther, and lap the shores of all Lutheran churches." Thus the first Rural Life Conference was characterized by Dr. O. H. Pannkoke. It was an historic meeting in the sense that it was the first conference of this kind to be held under the auspices of the National Lutheran Council with the newly appointed Secretary, the Rev. E. W. Mueller, in charge.

Iowa was chosen for this first conference because it is a state where half of the area is strongly represented by Lutheran churches while weak in the other half, where there is a fair spread of churches as to the various synods, and where excellent cooperation is to be had with the State College, its Extension Service, and other denominational rural life groups. Other states and geographical areas will be contacted in a similar manner and in as rapid succession as feasible.

Pannkoke Sounds Keynote

The key to the entire conference was based on the address of Dr. O. H. Pannkoke on "Ethical Foundations of a Lutheran Rural Church Life Program". Quoting from the outline, "A rural church life program—as the name itself indicates—expresses the ethical ideals of the Church, its concern with life. To have a sound foundation and to enjoy the fullest support of Christian people, it is necessary to build the program on the ethical principles inherent in the Church's faith. Only in that way can the program become the normal and vital expression of the life of the Church. At the heart of the Christian ethic are the five living, active factors: Grace, Faith, Freedom, Love and Penitence."

Dr. Pannkoke developed his topic under seven headings: 1) Life—God's highest gift. "Life—all of life—is God's concern." 2) Human personality—Life's highest manifestation. This begins with God who is himself a Person; it roots in the incarnation; and culminates in the fact that God is *love.* 3) The divine orders and human personality. These orders are the great institutions of society: the family, government, labor, education, culture, recreation and religion. 4) Life's urge to find fulfillment. The rural church exists to interpret life for rural people, to guide them to choose the right course,

to give dignity and hope to their daily toil. If it does this . . . it meets a basic human need. If it fails to do this, nothing can save it from decay. 5) God's call for service in life . . . this is the point of moral obligation. In this call of God lies the dignity of life. No matter how humble the calling may be, it serves God in His great purpose of conquering sin and ushering in the victory of righteousness. 6) The law of love is the standard. Love is the content of the Christian ethic which must operate in a world filled with selfishness, injustice and force. 7) The Church's task in life: to show forth the fruits of faith: love. Only Christian love can establish the true community. "The rural church is not serving the Kingdom well if it is primarily concerned with the success of its own organization. But if it loses itself in seeking to make the community a success not in material but in human terms, it may be reborn in new vigor because it serves."

State College Professor Discusses Family

Dr. Reuben Hill, Professor of Sociology, Iowa State College, co-author of *When You Marry,* spoke on the subject, "The Family of Tomorrow". He stated that the modern family (ideal) could be characterized as *dynamic, adaptable,* and *creative.* His address could be summarized in two emphases: wise pre-marital counseling; and in marital life a companionship family in which father, mother and children find their real source of authority in the family council.

The Rev. E. W. Mueller of the Council spoke on "Rural Church Needs". The sub-topics: the need of spiritual leadership, including rural life literature; the need of congregations with a vision; and the need of a vital program furnished the conference with seed thoughts for considerable discussion.

"The Conserving of Soils" was discussed by Professor B. J. Firkens under three principal statements: 1) When the land resources of a community are gone the community is gone; 2) We must regard the land as capital; 3) The people of the land are to be regarded as trustees.

Under the subject of the General Outlook for Iowa Agriculture and for Rural Life in Iowa, Professors Dr. Carl Malone and Dr. Raymond Wakely presented timely discussions from the sociologists' point of view.

Seek Cooperation of Church

Mention should be made of the presence of Dr. H. A. Stacy of the Extension who has for many years been an active cooperator with all rural church work in the State of Iowa, notably in the Iowa Christian Rural Fellowship movement which endorses the following resolution: "Be it resolved . . . that as soon as possible it (Iowa Christian Rural Fellowship) be integrated with a state-wide program of church cooperation which should correlate all possible religious activities."

Rev. E. W. Mueller left with the conference the practical "strategy for implementing the program in the rural parish" by enumerating five points; 1) We want to map the Lutheran strength in every state in the Union. 2) Study the areas not now being reached by the Lutheran Church and to locate the strategic place for reaching those areas. 3) Be aware of our stewardship of the soil, the population and of souls. 4) Set up desirable goals which in turn have to be related to the parts and needs of the country. 5) Mobilize the leadership on the parish level.

Plan Nine State Seminars

It should be explained that this was an invitational conference; leaders were invited from the various synods upon appointments made by the respective District or Conference presidents. These men formed the nucleus of the Seminars which are to be held later in the nine study areas in the state. The representation was as follows: Augustana Synod 6; N.L.C.A. 13; A.L.C. 16; U.L.C.A. 5; Danish Evangelical 1; United Evangelical 3; and Lutheran Free Church 1; others present were visitors to the total of 56.

The resolutions which follow are indicative of the value and meaning of the Conference to the pastors in attendance and to the representative bodies of the National Lutheran Council.

Resolutions Adopted by Conference

We, the representatives of Iowa for the promotion of the Rural Church Program of the National Lutheran Council, meeting at Ames, Iowa, January 14 and 15, 1946, submit the following resolutions:

1. We are wholly in accord with the basic statements made by Dr. Pannkoke in his presentation to the Conference that the Lutheran movement for the strengthening of the rural church must obviously be based on and rooted in the faith of the Lutheran Church and her theology and be guided by her Christian philosophy.

2. We recognize the seven basic social institutions and forces of life, to wit: 1. family, 2. state, 3. economics, 4. education, 5. recreation, 6. culture, 7. religion, determining the life of Americans as the forces which determine the life and thinking of the people.

3. We are further convinced that if we are to make an impact on the mind of America it will be necessary for us to give the moral and social direction to these forces.

4. We consider it as obvious that the life of the nation is rooted in the soil of the land and that the character and purpose of the future development in Church and nation is born there.

5. We are anxious that this rural program be formulated and strengthened by a nation-wide emphasis so that the Lutheran Church can make an impact upon the life of our nation.

6. We heartily endorse the work which Pastor Mueller, as our first Secretary, is energetically undertaking to establish and we give him our enthusiastic and substantial support in the great task of formulating a nation-wide Lutheran program for the rural church which will be heard, respected and which will be a blessing to the Church.

The Reader's Viewpoint

DODGING EDUCATIONAL RESPONSIBILITY

IN THE *Christian Century* for January 16 appeared an article by J. Paul Williams in which he discusses Protestant religious education and compares it unfavorably with religious education in the Catholic Church. In this article occurs the following passage, which is repeated in the magazine *Time* in its issue for January 28.

"Dodging of educational responsibility on the part of Protestant clergymen has had alarming results. . . . Less than half of the Protestant children in the United States are even enrolled in religious schools. And the number is declining. . . .

"The superiority of the Roman Caholic Church as an institution is nowhere more clearly in evidence than in the Roman Catholic schools. . . . Half of the population of elementary and secondary school age attend parochial schools. There are twice as many full-time teachers in American Catholicism as parish priests (76,679 teachers; 38,451 priests)

"Protestant pastors must begin to put as much thought and energy into Protestant education as Catholic pastors put into Catholic education—or yield religious primacy in America."

This naturally gives rise to certain thoughts about what our Church has done, and might do, about religious education.

Reduce Number of Colleges?

In the early days of our Church, much was spoken and written about the need of parochial schools, and a number of such schools were established. But the movement died out and few, if any, of them exist today. About the same time there was much enthusiasm for academies, and many academies were founded and for a time rendered their students and the Church a blessed service. Today most of them are dead.

Now we are invited to consider a plan to reduce the number of our Lutheran senior colleges in the Midwest. This occurs in the first installment of an article by Dr. O. H. Pannkoke published in the issue of the *LUTHERAN OUTLOOK* for December 1945, and concluded in the issue for February 1946. In this article Dr. Pannkoke presents a plan of combining Augsburg College, St. Olaf College, and Gustavus Adolphus College in a college to be located in Minneapolis; combining Carthage College, Wartburg College, Valparaiso University, and Luther College (Decorah, Iowa) "as the foundation for a Lutheran University in Chicago"; and combining Midland College, Dana College, and Luther College (Wahoo, Neb.) in a college to be located in Omaha. This is not the whole of Dr. Pannkoke's plan, nor is the plan the only feature of his article; but what has been outlined above is definitely a part of his plan.

According to this plan, the ten colleges named would be reduced by seven. Also to be noted is the fact that the area bounded by a line drawn from Minneapolis to Omaha, thence to Chicago, and thence back to Minneapolis, together with considerable adjoining territory outside of this area, would be swept clean of Lutheran senior colleges.

Proposes Adding Academies

Instead of leaving this large and important part of our field of higher Christian education to be exploited by non-Lutheran institutions, as it surely would be under Dr. Pannkoke's plan, it would be better to add to our colleges in this area two or three first-class Christian academies of strictly high school grade, the lack of which is a defect in our system of Christian education. These academies should be well located and well equipped, each one having a dormitory for boys and a dormitory for girls. The teaching staff should be at least equal to that of the best city high school, and the discipline should be such as to meet the approval of Christian parents.

These schools should not be dependent for attendance and support on the localities in which they are situated, but should be designed to attract attendance from large cities as well as from small towns and rural communities. Such schools if properly conducted, as of course they should be, would increasingly appeal to many people in our Church. What organization should found and maintain these academies, and where they should be located, are matters for separate consideration. The need of such schools should first be recognized. After that, the adage would probably apply, "Where there's a will there's always a way".

Luther College, Decorah, Iowa. Oscar L. Olson.

LUTHERANS LUMPY AND IMPASSIVE

May I say first of all that Howard and I have read with great satisfaction your editorials these past years and wish to commend you for their fearlessness.

We have become deeply concerned of late over the failure of Lutherans—the Lutherans we know, at least—in responding to the reports from Europe and appeals from Lutheran World Action. The congregational collections taken for Lutheran World Relief seem to be no more than one should expect from *individuals*. The Lutherans at the top are stirred; we at the bottom remain lumpy and impassive.

There will, of course, be editorials from you on this matter. If Howard can be of any service to you, I am sure that he will do all that he can. He is now in Germany for the World's Committee of the International YMCA. His address is: YMCA UNRRA Headquarters, APO 757, % Postmaster, NEW YORK

Northfield, Minn. Sincerely, Edna Hong.

ROME AND THE POPE

Thank you, sincerely, for the fine editorials and articles on Rome and the Pope. Truly they have been strengthening and challenging. Give us more of this. I reproduce these for my people because there is no other way for them to get such material.

Thanks for a splendid job on Catholicism, as well as on other subjects.

Eau Claire, Wis. Gus. Bongfeldt.

WOULD UNIFY PROTESTANTS

Just another word about Roman Catholicism. Can we not see by this time that this institution is taking advantage of religious ignorance and confusion in the United States. I wonder if the so-called "brotherhood week" is sponsored by them too. We are being taught that we must tolerate everything. I have several Roman Catholic books in my library, but none of them speaks of tolerance toward Protestants.

The parable about the tares in the field teaches us tolerance, but let us not forget that it was an "enemy" that sowed the seed of the tares in the field.

But, of course, it is one thing to write about our antipathy in our own papers or journals, but try to break into the editorial office of *Time*. And who is behind all the propaganda in our papers, who is responsible for all the pictures on the front pages of our public press. I for one am glad that the *Christian Century* for February 27 spoke in plain terms.

I have suggested before that the Lutheran Church should adopt a different name. Why be known by a spite name? There is no longer a Church in Germany known as "The Lutheran Church". The various branches of Protestantism will be here for a long time yet, but these branches should all be associated in one main body which might be called the Protestant Catholic Church or the Evangelical Catholic Church. Let the Federal Council and the World Council of Churches use their influence.

Withee, Wis. L. C. Bundgaard.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

"AIM FOR AMES"

PASTORS and leaguers from all parts of the United States and Canada are making plans for the 8th international convention of the Luther League of the American Lutheran Church to be held July 30-Aug. 4 on the campus of Iowa State College, Ames, Iowa. The Iowa State campus is an ideal spot for Lutheran young people to gather for inspiration and recreation.

Outstanding lectures are being prepared on subjects such as "Vocational guidance", "World Lutheranism", and "Courtship and Marriage." All inspirational talks and chapel meditations will be based on the theme: "Now is the time", II Cor. 6: 2b. Recreation is also being planned to fit into the program. Registrations for the convention are being received now.

Waverly Keeps Wartburg

"On the basis of a study conducted by the Board of Christian Higher Education for a period of fifteen months and submitted to the Board of Trustees thirty days prior to the date of decision, the members of the two boards assembled as a single committee and voted on February 26, 1946, to continue Wartburg College at its present location, Waverly, Iowa.

"The action was prompted by a resolution of the American Lutheran Church, meeting in Sandusky, Ohio, in October, 1944, instructing the two boards jointly to determine the location of Wartburg College as a preliminary step to the effecting of a development of that institution into a first class, accredited college to serve the Midwestern constituency of the Church."

United Evangelical

By H. Skov Nielsen

Meetings at Blair

THE synodical Youth Conference at Dana in early February drew a total of 277 guests—young people and pastors—from outside the Blair community. Luther League leaders from all of the nine districts were present. About twenty-five pastors attended the youth leadership course following the conference.

The Home Mission Board, made up of the Church Council, the district presidents, the home mission secretary, and two elected members at large met at Blair, Nebr., Feb. 6 and 7. Illness prevented Pastor F. C. M. Hansen of the Illinois District from participating.

The Lutheran Church Relations Committee met at Blair, Nebr., on Feb. 20 with a similar body from the Danish Ev. Luth. Church.

News Notes

The Rev. D. G. M. Bach, former missionary pastor in Japan and more recently instructor in the Navy's oriental language school at Boulder, Colo., has been obliged to retire on account of failing health. With his wife and youngest son he has taken up residence at Fresno, Calif., from whence he came to Boulder.

Helen Margarett Jacobsen, on furlough from the Sudan Mission field in Africa, is at present touring our congregations in the interests of the work she represents.

Bethel Church of Los Angeles, Calif., has set aside $2,000 for the purchase of a site for a new mission in a North Hollywood district allotted them some time ago by the Home Mission Council. They have likewise voted to support such a mission with $1,000 per year for two years.

Pastor N. P. J. Nielsen, who was ordained in 1904 and has served the church at Milltown, Wis., since 1926, has retired and taken up residence in Cedar Falls, Iowa. Pastor H. L. Jensen, ordained in 1909 to serve Bethany Church near Kimballton, Ia., and moving in 1932 to near-by Exira, has turned in his resignation as pastor of the Exira-Hamlin charge.

Norwegian Lutheran

Lawrence M. Stavig

Budget Ingathering

DR. A. J. Bergsaker, stewardship secretary of the N. L. C. A., reports that the total of the 1945 budget ingathering was $1,380,244.74. This is 137.34 per cent of the voted budget of the Church. The 1945 ingathering exceeded the 1944 by $121,502.54.

Lutheran World Action

In nearly all cases the Church met with fine response the appeal for 1945 Lutheran World Action. From February 1, 1945, to January 31, 1946, the close of the fiscal year, the sum of $449,071.07 was raised. This exceeded the 1944 effort by $200,012.26.

Centennial Appeal

The result of the Centennial Appeal to date is $2,298,267.28 in cash. Side by side with the Centennial Appeal other appeals have been in progress as follows:

Augustana College Library Fund
Pacific Lutheran College Jubilee
Luther College Emergency Appeal
Luther College Ladies' Dormitory
Concordia College Jubilee and Building Fund
St. Olaf College Library
St. Olaf College Boe Memorial Fund
Homme Children's Home
Waldorf College Jubilee Fund
Camrose College
Clifton College
Victory Offering.

The sum raised by these special solicitations is $2,785,250.98. This added to the Centennial ingathering of $2,298,-267.28 totals $5,074,518.26, which represents our actual Centennial Jubilee Thankoffering. This is exclusive of the ingathering for the budget and Lutheran World Action.

From the Cornfields of Iowa!

You might know if it had something to do with Iowa it would also have some connection with a cornfield! To be sure, there is nothing but cornstalks standing there today, but just watch the place in the years to come, for right inside the city limits of the beautiful and blooming city of Ames, as soon as building conditions permit, will arise a new Children's Home. This will be the former Beloit Children's Home relocated. The local board of directors, together with the superintendent of the Home and the Department of Charities of the N. L. C. A., are making plans for a home that is modern in every detail and should measure up to the highest standards in the field. Mr. Arthur Bragstad, long-time superintendent of the Martin Luther Children's Home at Stoughton, Wis., and former president of the Lutheran Welfare Society of the State of Wisconsin, is now located at Ames and will give his time to the detailed planning and construction of the home.

Social Work Scholarships

The Board of Charities of the N. L. C. A. has again set aside $8,000 for scholarships for graduate study in schools of social work accredited by the American Association of Schools of Social Work. These scholarships may also be granted to individuals with some social work training or

agency experience who wish to finish work or take further work to better qualify themselves. During the past year scholarships have been held by graduate students pursuing courses at Western Reserve in Cleveland, Ohio; the New York School of Social Work; the School of Social Service Administration, Chicago University; and the School of Social Work, University of Minnesota. The Scholarship Committee is now ready to review and consider the applications of those who expect to enter upon their courses in the summer or fall quarters. Application blanks and detailed information may be obtained from M. A. Dahlen, executive secretary, Department of Charities, N. L. C. A., 421 Fourth St. S., Minneapolis, Minn.

Long Service at Bethesda Homes

Mr. and Mrs. J. O. Johnson of Beresford, S. Dak., were recently honored at a special banquet at the Bethesda Home for the Aged at Beresford. The occasion observes the fact that they had been there for twenty-five years as manager and matron of the Home for the Aged and the Children's Home. It was a festive group that assembled to do them honor—Board members and their wives, representatives from the national board, and the Department of Charities. A special letter was read from the president of the Church, Dr. J. A. Aasgaard, who was unable to attend. The aged residents of the Home sat with a special twinkle in their eyes as they had kept the affair a secret from the Johnsons. Special songs of thanksgiving were sung by the children of the home.

Good days and dreary days were recalled by those who made mention of the quarter of a century that had passed, for there had been abundant harvests and then again there had been drought, windstorms, and grasshoppers. Black ink and red ink had been in use during the years upon the ledgers, but as Superintendent Johnson arose to speak one might think that it had been only one beautiful day of sunshine and song. The climax of the evening was sounded when he made the statement that if he were to live twenty-five years again, he would cast his lot in the very same way to make days rich and beautiful for those who came to make this their home, and that here they might truly know Him whom to know is life everlasting.

Directory of Schools

of the American Lutheran Conference

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of The Lutheran Church
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
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Lutheran Free Church

By H. C. Caspersen

Pastor Ytrehus Passes Away

THE OLDEST pastor in the Lutheran Free Church, the Rev. Chr. Ytrehus, passed to his eternal rest on Sunday, February 24, at the age of 89 years and 8 months. He would have been 90 in June. He died in Bloomington, Indiana, at the home of his daughter and son-in-law, Dr. and Mrs. H. V. Velten, with whom he had made his home the last few years. The funeral was held from St. Luke's Lutheran Church, Minneapolis, Dr. Claus Morgan, pastor, of which Pastor Ytrehus had been a member since his retirement.

Christoffer Knudsen Ytrehus was born June 20, 1856, at Bremanger, Söndfjord, Norway. After finishing the common school of the community, he attended Sogndal high school with the intention of preparing for the teaching profession; but he changed his plans and emigrated to America in 1882.

Shortly after his arrival here he entered Augsburg Seminary, Minneapolis, and was graduated into the ministry on call to the Lutheran church in La Crosse, Wis. During his ministry in La Crosse he was given a year's leave of absence which he spent at Chicago Lutheran Seminary (the so-called "Weidner's School"). In 1899 he moved to Hillsboro, North Dakota, where he served three years and then accepted a call as superintendent of home missions in the LFC. He engaged in pastoral work again, this time at Alexandria, Minn. After five years he moved to North Dakota, where he spent many years as pastor of a large home mission territory in the northwestern part of the state.

Having been a member of the Board of Home Missions for a number of years and most of the time president of the same, he now became field secretary and traveling representative of the Board. This he kept up until his retirement from active work. His retirement came rather early owing to two severe auto accidents. In the last accident his hip was broken causing lameness and consequent difficulty in traveling. He was a good writer and contributed numerous articles to church papers.

Pastor Ytrehus was president of the Lutheran Free Church from 1903 to 1905. This was at the time when a president could hold office only two consecutive years.

The funeral sermon was preached by Dr. Claus Morgan. Dr. T. O. Burntvedt spoke on behalf of the Lutheran Free Church. He also spoke on behalf of Dr. Bernhard Christensen, president of Augsburg Seminary, expressing appreciation for what Pastor Ytrehus had meant to Augsburg. Pastor H. C. Cassen, a life-long co-worker with Pastor Ytrehus in the cause of home missions, spoke of the strenuous and difficult task of home mission work in the Northwest years ago, to which Pastor Ytrehus so willingly and loyally had given of his time and strength.

A son of the departed, Oscar Ytrehus, spoke on behalf of the family. Six pastors acted as pallbearers, and interment was made in Lakewood cemetery, Dr. Morgan being in charge of the committal service. Pastor Ytrehus leaves six children and six grandchildren.

With the death of Pastor Ytrehus, the oldest "charter member" of the Lutheran Free Church has passed away. He had been a faithful and true brother in the work, straightforward, honest, conscientious, congenial and fair; a man of sterling character and strong convictions.

Pastor's Wife Follows Husband

Last month the death of Pastor Aslak G. Lee of Minot, N. D. was noted. A month after the death of Pastor Lee, Mrs. Lee passed away and was buried by the side of her husband.

West Coast District Meets

The West Coast District of the Lutheran Free Church held its annual meeting in Tacoma, February 22-24. Monday, February 25, was set aside as a pastors' retreat. Dr. Burntvedt was present and spoke. Pastor J. T. Quanbeck, field secretary of the LFC, also participated.

Augustana Synod

By William E. Berg

World Mission Institute

IN LAST MONTH'S COLUMN we devoted several paragraphs to a "Momentous Conference. We referred to the World Mission Institute which was held on the Augustana College campus in Rock Island, Illinois, February 10-12. It was momentous, indeed, as 135 young people from all parts of the Synod faced the World Mission challenge, with scores of college and seminary students on the Augustana campus. This event demonstrated eloquently that our Church is catching a new vision of the part that the World Mission Program must play in her future program. As someone put it, "No longer is it regarded as a mere obligation; rather it is looked upon as an inescapable imperative." For two full days, young people listened to the earnest pleas of veteran missionary-soldiers of the Cross—and hearts were gripped by the urgency of our Saviour's last commission, *"Go ye"*. It seemed that the delegates sensed clearly that the Church must send or end, that we must go and let go and help go to the lost, or go down to inevitable defeat and failure.

Congressman Dr. Walter H. Judd, returned missionary from China, gave a gripping keynote message on the opening evening. Said Dr. Judd, "The missionary enterprise did not originate with any mission board. It originated in the heart of God. Missions are not a benevolence, but an absolute necessity!"

Latin America was pictured to the Conference on Monday night as a field where Christ, as Lord and Saviour, is largely unknown. The speaker was Dr. Stanley Rycroft, a missionary to South America, who startled and amazed his large audience with the information concerning the attitude and failure of the Catholic Church in Latin America.

On the closing night, Dr. S. Hjalmer Swanson, synodical director of foreign missions, and Dr. Conrad Bergendoff, president of Augustana College, conducted an impressive and vital consecration service. It was decided to hold these conferences biennially on the various college campuses. After the Conference the problem of securing 150 new missionaries by 1950 had faded out as a problem and emerged as a definite probability. It seems to me we'll have to start praying for interest and funds so that by 1950 we can send many more than 150 who will be ready to go. Our young people are in dead earnest.

Lutheran World Action

Some are saying that the Augustana Synod went 27 per cent above its 1945 goal. This we must correct. We fell 13 per cent under, for surely the legitimate goal was the greater one. But 1946 and 1947 will tell a different story. What a thrice-glorious privilege and what unspeakable joy it is to have a part in this great crusade for God and for souls. The Synod is girding for action. Let's hope we will take off not only our cloaks but our coats as well. This isn't a matter of budgets and quotas, but of need. Already even before we are really started we have $122,000 for this cause. May we clearly demonstrate that we are aware and that we care!

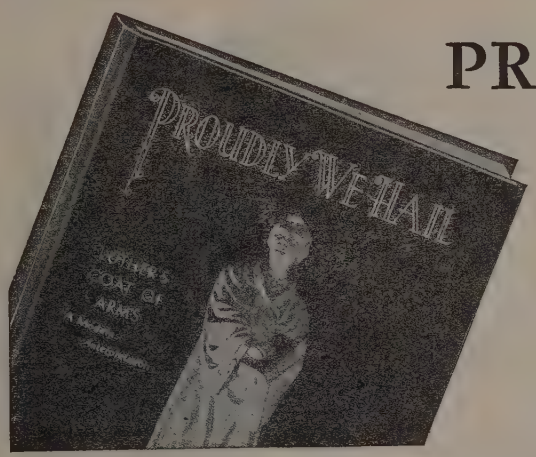
Dr. Sebelius Retires from Seminary

With the retirement of Dr. S. J. Sebelius as professor of homiletics and of Christian education in the Augustana Seminary, we witness the departure of the last member in the line of veteran teachers who for several decades molded the lives of the clergy of

This is a really inspirational book. It will be a popular gift book.—*Lutheran Herald.*

The book is written in a popular style, in clear, simple language, and with many illustrations. The reader will find new beauty and meaning in the Lutheran emblem.—*The Lutheran.*

The book is a challenge to all Lutherans not just to sit and defend their orthodox position, but to make their church and their work really count for God.—*The Ansgar Lutheran.*



PROUDLY WE HAIL

By EDWARD KUHLMANN

HERE IS a modern interpretation of Luther's coat of arms by a facile Lutheran writer of numerous books.

"The black cross tells us that neither Jesus' ethics without His sacrifice nor an aloof theological Christ is sufficient; He must be permitted to come into our lives.

"The red heart speaks of the supremacy of God's love for man.

"The white rose represents growth in partnership with God, God's cleansing of man, and the perpetuation of Christian life.

"The blue sky indicates new visions of God, man, and the church.

"The golden ring stands for inclusiveness and calls for Lutheran unity.

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our Synod. Dr. Sebelius concluded his teaching days on January 25. He is now serving as chaplain of the Lutheran Hospital in Moline. He came to Augustana in 1909 and taught in the college until 1920. He came to the Seminary that year and was used mightily of the Lord for over 25 years, nine of which were spent as dean. At a recent meeting of the Board of Directors, Dr. Sebelius was elected professor emeritus. We thank God for this faithful and fruitful ministry.

Important Birthdays

On March 2 one of the most prominent and able leaders of the Augustana Synod was 90 years old. We refer to Dr. L. G. Abrahamson, pastor, editor, writer and well-beloved leader. For many years he edited *Augustana*, the Swedish publication of the Synod. He is residing in Rock Island, Illinois, where "open house" was held in commemoration of the event.

On March 24, Dr. E. F. Bartholemew will observe the 100th Anniversary of his birth. Dr. Bartholemew taught at Augustana for 45 years and established a brilliant record as a Christian teacher, highly endowed of God, gifted with rare insight and Christian leadership which influenced three generations of students. At a recent meeting of the College Board a Bartholemew Scholarship Fund was established.

God be praised and honored for these saints. God give us more of such men!

Oxnam Scores Sending Envoy to Vatican

Columbus, Ohio—Bishop G. Bromley Oxnam of the Methodist Church, New York area, declared before the Ohio Pastor's Convention here that "the time has come for Protestants right across this nation to make it abundantly clear to the President that we do not want a representative or ambassador to a Church even though it claims to be a state."

Sending of an official United States representative to the Vatican "might be considered temporarily," Bishop Oxnam said, but there will be "no justification for it after the treaties are signed."

"I hope Protestants and Catholics will come to understand each other as Americans, and can find a fellowship that expresses the best in each faith," he added. "I think we can do that."

Finnish Archbishop Asks Common Christian Front

Stockholm (By Wireless)—State and Free Church cooperation in Finland during the war "made it clear that we must have a common Christian front," it was said here by Archbishop Aleksi E. Lehtonen of the Finnish Lutheran Church.

"Let it grow stronger," he added, declaring that there was "good understanding between us and the Free Church."

Achbishop Lehtonen revealed that an ecumenical committee was being formed at Aabo to handle church relief activities, and that the Finnish Free Church Association and the Salvation Army will be represented on the committee. He said that the Greek Orthodox Church had also been invited to participate.

Russians Invite Karl Barth to Berlin

Berlin (By Wireless)—The Russian-sponsored University of Berlin has invited Prof. Karl Barth, internationally known Swiss theologian, to lecture at the university.

Barth, who will be visiting Berlin for the first time since the start of the war, has been invited to lecture on "The Gospel and the Modern World." He will be accompanied by Prof. Fritz Lieb of the University of Basel, an authority on Russia, who will speak on "The Russian Man in History."

Also on Barth's itinerary will be an address before the pastors of the Confessional Church of the Province of Brandenburg who have requested him to talk on "The Political Task of the Church."

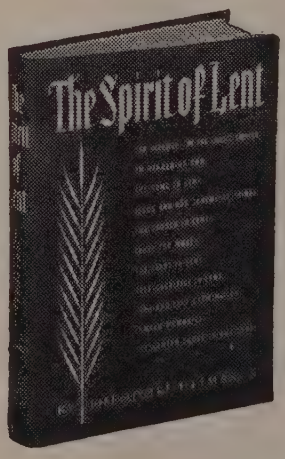
The Spirit of Lent

By THEODORE HEIMARCK

Pastor United Lutheran Church, Red Wing, Minnesota

Here are eleven challenging sermons that will make stimulating reading for the Lenten season. *The Spirit of Lent* is a comprehensive presentation of the meaning and significance of the season, emphasizing it as a period of special devotion, meditation, and consecration, a time for self-examination and a drawing closer to God. Laymen and pastors alike will find this book worthwhile reading for Lent.

Price: $1.50



SERMONS

The Judgment in the Lord's Supper
On Hindering God
The Song in Lent
Jesus and Our Scheme of Things
The Garden in Lent
Free! For What?
The Tears in Lent
Self-Sacrifice in Lent
Lent and Self-Examination
Lenten Memories
The Lenten Cross in Our Today

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ON THE RELIGIOUS HORIZON

First Church Relief To Berlin Hospitals

Bandages from American Lutherans Reach Suffering Capitol —More on Way

GENEVA (By Wireless)—The first substantial gift for relief in Germany donated by outside Churches has been distributed in Berlin, according to Warner Wickstrom, director of the Material Aid Division of the World Council of Churches here.

He said that $7,000 worth of bandages and cotton was distributed in Berlin hospitals, and that another shipment of the same size is being readied here.

Wickstrom pointed out that all the packages contain stickers which state that the gifts come from the World Council of Churches and the Lutherans of the United States, including the National Lutheran Council and the Missouri Lutheran Synod.

Dwarfing both these gifts is another shipment, valued at $50,000, which will be sent to Berlin shortly to aid thousands of German refugees from Czechoslovakia who are in the city. It will be distributed by German churches.

Clothing and food valued at $4,000, contributed by American Methodists, has been sent to Czech Methodists by Bishop Paul N. Garber of Geneva in cooperation with the World Council. In addition, more than 4,000 food parcels, largely donated by the Evangelical and Reformed churches in the U.S. have been shipped to Hungary, and 12,000 more are scheduled to be sent there shortly.

Germans in the Slovakia internment camp near Bratislava, reported in wretched condition, will benefit from a $3,000 shipment of food and clothing.

All transport for these relief goods has been arranged in cooperation with the International Red Cross.

To Support Japan Missionary As Memorial to War Dead

Syracuse, Mo.—The Syracuse Baptist Church, which has only 245 members, has undertaken financial support of a missionary in Japan, when it is possible for missionaries to return there, as a memorial to the war dead of the small Missouri community.

M. C. Ballenger, young pastor of the church, has received a commendation from Gen. Douglas MacArthur for the undertaking.

"I can think of no more resplendent monument . . . than that which could be erected through the provisions for furthering the propagation among the Japanese people of the enlightened principles which keynote our Christian faith," MacArthur wrote.

"The members of your parish may count fully upon my support in the implementation of their high purpose. It is in just such small communities as theirs, dedicated to the glory of God and the furtherance of our national destiny, that our country finds the very roots to its great moral strength."

Army Chaplains Corps Had 387 Casualties

Washington, D. C.—The Army Chaplains Corps suffered 387 casualties during the war, 149 of them fatal, according to a report released by the Office of the Chief of Chaplains.

The report also anounced that up to Dec. 1, 1,281 chaplains had been awarded a total of 1,685 decorations, including 26 from foreign powers.

There are now 6,845 chaplains on duty. A total of 1,292 chaplains have returned to civilian life from VJ-Day up to December of this year.

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World Council Will Be Launched in 1948

First Assembly Will Discuss "Order of God and Present Disorder of Man"

GENEVA (By Wireless)—The World Council of Churches, in process of formation for several years, will be formally organized at an international church assembly which will meet toward the end of August 1948, it was decided here by the Council's Provisional Committee.

Invitations to hold the 1948 meeting in the United States, Denmark, or Holland have been received from church leaders in these countries, according to Dr. W. A. Visser 't Hooft, general secretary of The World Council but the fact that several world denominational meetings are scheduled to be held in Europe during 1948, including the Anglican Lambeth Conference, will make the selection of a continental site probable.

Theme of the international assembly will be "The Order of God and the Present Disorder of Man," with special attention to problems of world order, evangelism, and other timely matters, Dr. Visser 't Hooft announced. He said the meeting will be attended by 450 delegates representing churches affiliated with the World Council "and others expected to join in the next two years."

Dr. Visser 't Hooft reported that the Council has instructed its officers to take specific steps to invite Orthodox Churches to become members. Six Orthodox representatives were in Geneva for the meeting of the Provisional Committee.

Wurm Elected to Committee

Nominated by a Frenchman and an Englishman, Bishop Theophil Wurm, president of the Council of the German Evangelical Church, was elected a member of the Provisional Committee. The sponsors were Pastor Marc Boegner, president of the National Council of Protestant Churches in France, and Dr. George K. A. Bell, Anglican Bishop of Chichester.

The Rev. Martin Niemoeller, anti-Nazi Confessional leader, was elected permanent alternate. Bishop Eivind Berggrav, primate of the Norwegian State Lutheran Church, also was elected to the Provisional Committee.

Welcoming membership of the German Evangelical Church in the World Council of Churches, Dr. W. A. Visser 't Hooft, general secretary of the World Councils declared, "we cannot be sufficiently grateful that only a few months after the cessation of hostilities these Churches, largely cut off from their sister Churches, have returned to fellowship.

He added that he hoped "the Japanese Churches will follow soon."

In a report urging a clearer definition of membership in the World Council, Dr. Visser 't Hooft said, "it is not necessary, nor even desirable, to have the largest possible membership. On the contrary, the admission of a great number of very small or unstable Churches or sects would do more harm than good."

"Our attitude," he said, "must not be that of a collector, but rather of a builder. Our task is not to arrive at the most complete reflection of all of the too many varieties of non-Roman Christianity, but to create a strong link between those Churches whose full participation is essential for the achievement of our ecumenical goal."

Commission on International Relations

A Commission on International Relations, which has been given a mandate to increase the Churches' influence in world political affairs, was formed by the Provisional Committee. Four leading American churchmen were appointed to the Commission, and it is expected that either John Foster Dulles of New York, or Dr. George K. A. Bell, Anglican Bishop of Chicester, will be named chairman.

The commission's over-all purpose will be "to stimulate the churches of all nations to a more vigorous expression of the demands of the Christian conscience to the political policies of governments." It will coordinate work now being done in this field by various churches through such agencies as the Commission on a Just and Durable Peace established in the United States.

Other objectives will be to study the question of world order and to make the results of such studies widely known; to organize conferences in which church leaders and laymen of different nations "will find a Christian fellowship and reach a Christian judgment on world issues"; and to give expression to the spiritual principles "which must determine contemporary political decisions."

American churchmen named to the commission are: Dr. Reinhold Niebuhr, professor at the Union Theological Seminary of New York; Bishop G. Bromley Oxham, Methodist, president of the Federal Council of Churches; John Foster Dulles; and the Rt. Rev. G. Ashton Oldham, Protestant Episcopal Bishop of Albany, N. Y.

Eidem Made Co-Chairman

In a move to broaden its leadership the Provisional Committee elected five co-chairmen in place of its single chairman, the late Dr. William Temple, Archbishop of Canterbury, who died in 1944.

The new co-chairmen are: Dr. Geoffrey Francis Fisher, present Archbishop of Canterbury; Dr. Marc Boegner, president of the National Council of Protestant Churches in France; Greek Orthodox Archbishop Germanos, of England; Archbishop Erling Eidem of the Swedish Lutheran Church; and Dr. John R. Mott, honorary chairman of the International Missionary Council.

Dr. Boegner, who also was chairman of the administrative committee, looms as a major figure among the five co-chairmen.

Clergymen Ask Truman To Wage War of Peace

LOS ANGELES—Six prominent clergymen of this city have urged President Truman in a joint letter "to wage a war of peace" by extending relief to former enemy countries. The letter also was sent to the Federal Council of Churches and to 500 ministers of Southern California with the request that the ministers add their names to it.

The letter stated that unless means were found to alleviate present conditions in the subjugated enemy countries, warnings of Nazi propagandists during the war that "surrender to the Allies would be met with the revenge of enforced massacre by starvation and cold" would come true. The clergymen put forward a three-point plan recommending:

1. That the U.S. Army and UNRAA be permitted to carry on much more adequate relief for destitute war victims of the world, regardless of affiliations.

2. That postal communications with former enemy countries be restored promptly for the purpose of sending relief supplies.

3. That churches and other private relief organizations, with trained personnel, also be permitted and encouraged to enter recent enemy territory, as well as other countries, to help furnish spiritual and material aid.

Signers of the letter were: Dr. Donald H. Tippett, First Methodist church; Dr. Paul C. Johnston, Immanuel Presbyterian church; Cleveland Kleihauer, Hollywood-Beverly Christian church; Dr. Willsie Martin, Wilshire Methodist church; Dr. Allan A. Hunter, Mt. Hollywood Congregational church; and Dr. Albert W. Palmer, recently retired from the presidency of the Chicago Theological Seminary and now on the staff of First Congregational church of Los Angeles.

Youth Commission Plans Young People's Work

Joint Rallies and Closer Cooperation Encouraged at Chicago Meeting

DEEPLY conscious of their urgent responsibility to reach American youth for Christ and His Church now in this day of opportunity, members of the Commission on Young People's Work of the American Lutheran Conference gathered for their first peacetime meeting at the Lawson Y.M.C.A. at Chicago on January 10 and 11. Pastor Wilton E. Bergstrand, chairman of the Commission on Young People's Work, presided at all sessions. Pastor A. E. Hanson, president of the Young People's Luther League of the N.L.C.A., gave the keynote message on the theme, "Turn Not Back in the Day of Battle," based on Psalm 78:9-11.

At the opening session Pastor Marcus Rieke, youth director of the American Lutheran Church, gave an illustrated address on "Visual Education for Youth Work Today." A discussion on the work of visual education in the various youth groups followed. Closer cooperation by members of the Conference was encouraged. The following resolution was passed: "We rejoice that there is an increased interest in joint American youth rallies and encourage such cooperation in all parts of the church."

Pastor Theodore Palmer, president of the Augustana Synod Luther League, conducted the opening devotions on Friday morning. His message centered on Ephesians 6:10-12.

Topics for 1947 Adopted

The report of the Topics Committee which had met for an all-day session on Thursday, January 10, was presented by Pastor Alvin G. Lewis, editor of the BETTER LEAGUES magazine of the N.L.C.A. A complete list of topics for use in all Luther Leagues in 1947 was adopted by the Commission.

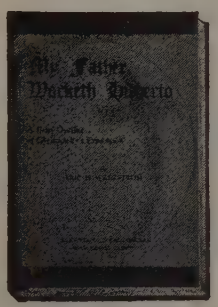
A report on the literature published by each Luther League group was given by the Literature Committee. A fine display of all Luther League literature available from all the youth groups had been prepared. Each Luther League group was requested to send samples of all its new material published to the other Lutheran youth groups.

The Bible Camp Committee reported that a new record in Bible Camp attendance, as well as the number of camps, was established last year. Pastor Carl E. Samuelson of the Augustana Synod was asked to make a special study of the American Lutheran Conference camps and report to the Bible Camp Committee in time for the meeting next year.

Encourage Pocket Testament League

The Pocket Testament League Committee presented a report to the Commission. The following resolution was adopted: "Members of the Youth Commission rejoice in the resolutions passed by the LSAA Council in September, 1945, pledging cooperation to the Luther League and the Pocket Testament program. The Youth Commission is eager to join with the LSAA in a great crusade to hold and win young people for Christ today and pledges its continued support and cooperation." The motion was made that the PTL secretary of each synod send a letter of encouragement and samples of available PTL material to each regional secretary of the LSAA. The motion was also passed that the Youth Commission encourage each synodical Luther League to give even greater emphasis to the work of the Pocket Testament League.

My Father Worketh Hitherto



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Mistaken ideas as to the meaning of baptism are found even among those who were once taught its true significance. The author considers the more common misconceptions, correcting them, and setting forth the plain teaching of the Bible in each instance.

The title is worded as it is with good reason. There is a Lutheran interpretation of baptism and Lutherans believe it is scriptural. Part Four of Luther's Small Catechism remains the classic statement of that view. Rightly therefore, Dr. Mattson, in elaborating on that statement, quotes largely from other writings of Luther in which the sacrament is explained in fuller detail and its implications for Christian life are outlined.

This discussion of baptism will contribute much to a vital and comforting understanding of the sacrament.

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Pastor Wilton E. Bergstrand gave a complete report on the Youth for Christ Movement in America. Plans were also discussed for a Joint Lutheran Youth Conference to be held in 1949. This matter was to be referred to each synodical Luther League, and final decisions and plans will be made at the meeting of the Youth Commission next year.

The closing message of the Conference was given by Pastor Oscar C. Hanson on the topic, "Peace for a Purpose."

Leaders of Young People

The following are members of the Commission on Young People's Work:

1. Augustana Synod
   a. Pastor Wilton E. Bergstrand, 2445 Park Ave., Minneapolis, Minn.
   b. Pastor Theodore Palmer, 64 Church Street, Manchester, Conn.
2. American Lutheran Church
   a. Pastor Marcus Rieke, 57 E. Main St., Columbus, Ohio
   b. Mr. A. C. Koenreich, Canton, Ohio
3. Lutheran Free Church
   a. Pastor Clifford M. Johnson, Fosston, Minnesota
   b. Pastor Merton Strommen, Mora, Minnesota
4. United Evang. Lutheran Church
   a. Pastor Christian Justesen, 904 Bluff St., Cedar Falls, Ia.
   b. Pastor O. V. Magnussen, 1130 Mound Ave., Racine, Wisconsin
5. Norwegian Lutheran Church
   a. Pastor Oscar C. Hanson, 421 So. Fourth St., Minneapolis, Minn.
   b. Pastor A. E. Hanson, 709 Main, Brookings, S. Dakota.

The following other leaders of Lutheran youth groups were guests of the Commission at this meeting: Pastor Raymond W. Wargelin (Suomi), Hancock, Michigan; Pastor Alvin G. Lewis (NLCA), vice president YPLL; Pastor Joseph Frease (ULCA), executive secretary of Luther League of America; Alvin Schaediger (ULCA), president of Luther League of America; Pastor William J. Ducker (ULCA), ass't to executive secretary (ULCA); Pastor V. C. Bockelman (ALC); Pastor Melvin A. Hammerberg (Aug.); Prof. O. H. Theiss, executive secretary of the Walther League; Pastor S. S. Kaldahl (UELC).

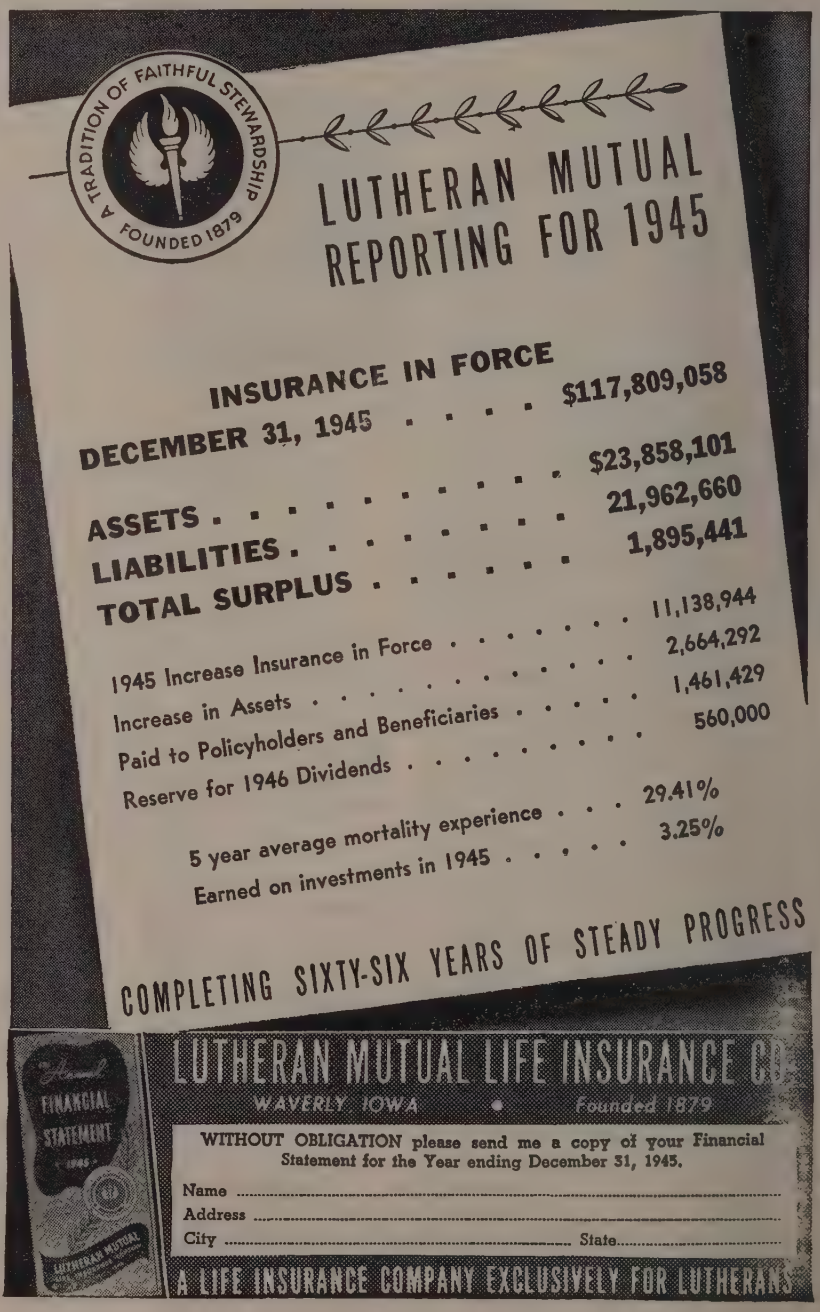
This meeting of the Commission on Young People's Work was unique in that it followed a meeting held at the Lutheran Youth Building of the Walther League on the day previous to our meeting when representatives of all the Lutheran Youth groups were guests of the Walther League.

Kraemer Named to Direct Ecumenical Training Center

Geneva (By Wireless)—Dr. Hendrik Kraemer, of the Netherlands Reformed Church, has been elected by the Provisional Committee of the World Council of Churches, as director of the Ecumenical Training Center which will shortly be established under Council auspices in Geneva. The Dutch churchman has not definitely accepted the post. He said he must "consider my duties to Holland" before making a final decision.

The center is being financed through a gift of $1,000,000 from John D. Rockefeller, Jr., who specified that half the sum should be spent on maintaining a laymen's training center on the continent sponsored by the World Council.

Dr. W. A. Visser 't Hooft, general secretary of the World Council, announced that the center will open the latter part of this year and will provide studies for young laymen, especially from European countries. Sixty regular students will take courses of from three to six months, and will attend conferences in the summer of each year.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Push Revised Version in Protestant Groups

Educational Council Will Seek to Gain General Adoption of Translation

COLUMBUS, Ohio — Introduction of the Revised Standard Version of the New Testament for general use in Protestant churches and schools throughout the nation will be sought under a five-point educational program adopted by the International Council of Religious Education at the closing session of its annual convention here.

Other points to be stressed in the Council's 1946 program include:

Emphasis on educational evangelism and better cooperation between homes and church schools in the field of religious education.

Furtherance of the Christian youth crusade already under way.

Development of greater layman interest in the 1947 convention.

Increased use of radio for Christian education.

Expansion in the Council's operating budget from $381,636 last year to $439,293 also was adopted. Of this amount, $12,110 has been set aside for the 1947 convention, and $9,806 for promotion of the standard Bible.

In seeking to have the Revised Standard Version of the New Testament widely used, the trustees of the Council will attempt to induce book manufacturers to set aside more paper for publishing of the new work. At present, paper shortages are hampering printing of the volume. Dr. Roy G. Ross, Council general secretary, has been authorized to seek ways in which publishers of the new volume can receive more paper and binding.

World Council Provisional Committee Meets in Geneva

Geneva (By Wireless)—The first full meeting since 1939 of the Provisional Committee of the World Council of Churches convened here Feb. 14-23, with 34 members attending, according to Dr. W. A. Visser 't Hooft, general secretary of the Council.

Main work of the committee will be to prepare the official launching of the World Council and to plan the time, place and character of the first assembly meeting. The committee will also review new work undertaken by the Council during the war, such as aid to refugees and prisoners of war, and reconstruction.

American members of the committee who are here include Dr. John R. Mott, Dr. Henry Smith Leiper, Dr. Floyd W. Tomkins, Dr. Douglas Horton, Dr. Abel R. Wentz, Charles P. Taft, and Dr. Samuel McCrea Cavert. Dr. P. O. Bersell, president of the Augustana Lutheran Synod, is an alternate or consultant.

The British delegation consists of Dr. Geoffrey F. Fisher, Archbishop of Canterbury; the Rt. Rev. George K. A. Bell, Bishop of Chichester, and Dr. J. Hutchinson Cockburn, director of the Department of Reconstruction and Inter-Church Aid of the Council.

Other leaders coming include Dr. Marc Boegner, president of the Protestant Federation of France; Archbishop Erling Eidem, primate of the Lutheran Church of Sweden; and Bishop Hans Fuglsang-Damgaard, primate of the Danish Lutheran Church.

Bishop Eivind Berggrav of the Norwegian Lutheran Church also is present, although he is not a committeeman.

Raising Kaj Munk Fund in Denmark

Copenhagen (By Wireless) — More than 1,000,000 crowns ($200,871) has been raised in a national collection throughout Denmark to commemorate Kaj Munk, Danish pastor and dramatist who was murdered by the Germans on Jan. 4, 1943. The collection is still in progress.

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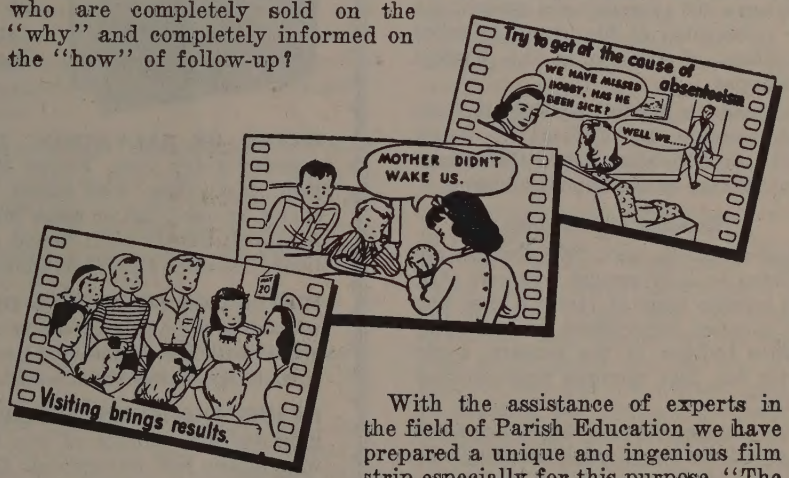
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WELL WE....
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Indian Chief Prays On 100th Birthday

Oklahoma Centenarian Tells How He Became Christian Fifty Years Ago

LAWTON, Okla.—The "Young Man Who Hunts a Horse" didn't get to ride one as planned on his 100th birthday—but he had a house full of friends and relatives, heard moving tributes to himself, ate buffalo, gave a brief exhibition with bow and arrow, and prayed.

Hunting Horse, or Tsa-Toke which in his native Kiowa Indian tongue means the "Young Man Who Hunts a Horse," started on his second century just as he wanted to—surrounded by relatives, military men from nearby Fort Sill, church leaders, and members of ten different tribes.

The venerable Indian who enlisted in 1871 as a scout for General Custer and knew Sherman well enough to call him "Red Whiskers" didn't expect them all to jam his house. But snow and below-freezing temperatures made it too cold for the youngest of his great-grandchildren to be outdoors. Despite mountain roads which were left almost impassible by the snow, a dozen cars and some 100 persons were present for the celebration at his home, 30 miles northwest of Lawton in the Wichita Mountains.

It made a perfect setting for the brief sermon by Bishop W. Angie Smith of Oklahoma City, Oklahoma-New Mexico area Methodist bishop.

Honored by a Bishop

Bishop Smith said: "We feel we are walking on holy ground when we visit this humble home to honor a man who has spanned experiences from days of hostile Indians to the modern world which has just emerged from another strife."

"In Hunting Horse's simple hope and trust, all the world might benefit," the bishop added.

"Hunting Horse has tapped the source of power we see that we need for divine guidance as we look into life today. His one thought has been to serve with faithfulness, and that should be an inspiration to us all."

The agile, erect former scout does not speak English, so a son-in-law, the Rev. Guy Quoetone of Red Rock, Okla., served as interpreter. He likewise interpreted Hunting Horse's story of his conversion to Christianity some 50 years ago.

Tsa-Toke recalled that his first religion was the worshiping of idols, sometimes human scalps, including four-day fasts in which he and fellow Kiowas would sing and dance. Then came a period, he said, of worshiping nature.

Prayed for Peace in World

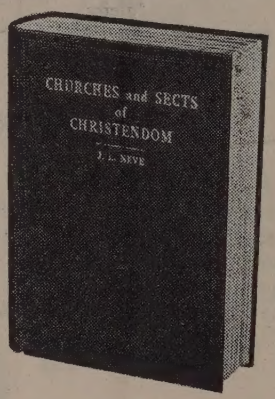
Hunting Horse smiled as he retold one of his favorite stories about how "something spoke to my soul and said God is the Maker and Creator, not nature." From that day on he learned to pray to Him, he added, and since then he has "loved everybody in the spirit of true religion."

Hunting Horse, who doesn't consider himself old, said he often prayed to stop hatred in the world and he now is very happy the war has ended. He gave thanks for the safe return of his seven grandchildren and great-grandsons who served in World War II with the armed forces.

He said: "Just as the white man and the Indian found peace, he hoped and prayed the entire world could do so."

Hunting Horse has been in good health the past year. His eyesight has failed slightly, but his hearing is good and he still does light work about his 160-acre farm. Born at Medicine Lodge, Kan., in the winter of 1846, he was the son of a Kiowa war chief who married a Spanish woman, kidnapped as a child from Old Mexico and reared with the tribe. He came to this country when 15 years old.

The deeply-religious Tsa-Toke has two sons who are ministers with the Methodist Indian mission. One of them, Cecil, was unable to attend the birthday celebration because of the inclement weather, but the other, Albert, was present.



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LUTHERAN PUBLISHING HOUSE

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World Council Scores Treatment of Germany

Declares Allied Policy Threatens All Europe with Ruin and Disaster

GENEVA (By Wireless)—The Provisional Committee of the World Council of Churches closed its sessions here with an appeal to the Allied powers to "combine justice with mercy" in their treatment of Germany and other defeated nations.

The Committee warned that "to seek vengeance against former enemies by depriving them of the necessities of life or by mass expulsion of their populations or in any other manner can only bring fresh disaster." It stressed that "there must be a new beginning in the relationships of all nations."

The present policy of the occupying Allied powers in Germany will bring ruin not only upon that country but on all Europe, the Committee warned.

The resolutions dealt with the distress in Europe and Asia, transfer of populations in Europe, anti-Semitism and the Jewish situation, and Christians of Jewish ancestry.

"Confused and Inconsistent"

Asserting that the policies of the Allied occupation powers in Germany are "confused and inconsistent," the Committee said those policies were "clearly directed towards such extreme limitation of German industry and export as cannot be enforced except by long military occupation."

If continued, the resolution added, this policy will condemn "millions of Germans either to be fed by charity for an indefinite period or to die of starvation until the population fits the new frontiers."

The Committee also urged the Allies and the UNO to declare and implement the right of asylum for innocent political refugees "and insure that they be not forcibly repatriated against their will."

Recalling that the Potsdam Conference sought the orderly transfers of populations, the Committee said these decisions had not been carried out, but that, on the contrary, the policies pursued have caused "great hardship, distress and suffering to millions of persons, including large numbers of women and children and have resulted in disease and death for an appalling proportion of them. . . .

"This situation," the resolution stated, "is an offense to the Christian conscience and has aroused the concern which Christian Churches must feel for suffering humanity."

The Committee called upon the Allies and the UNO to assure immediate relief for those transferred and in great distress, including proper transport, personal protection, adequate food en route and suitable arrangements for reception at their destination.

Pursuing Road to Disaster

A plea was addressed to the five Great Powers "to unite their whole strength in a common purpose now for the establishment of justice, for relief of hunger, and for the development of a world community of free peoples."

"Unless they turn from their old ways of reliance upon mere might and own their subjection to God's law of righteousness and love, they pursue the way of disaster and death," the Committee declared.

Stressing the Scriptural text, "I have set before you life and death: therefore, choose life," the Council's message reminded the victorious powers that the defeated "are suffering a fearful retribution."

It added that if the vanquished "turn to God and heed the voices of those within them, who even in the darkest days withstood the forces of evil, they can yet take their proper place in the world community."

The Committee's message sounding a note of crisis, asserted that men's hopes for a better world have not been fulfilled and that millions are suffering intolerably and that the nations are impotent to deal with crucial problems.

"Save Future Generations from War"

Declaring that war is the result of human self-will, the Council called upon the United Nations to save future generations from war, but warned that "the time is short."

"Man's triumph in the release of atomic energy threatens his destruction. Unless men's whole outlook changes, our civilization will perish," the statement said.

The Committee appealed to all men of goodwill and those who believe in spiritual values to work together for a world order of justice and humanity, and said it is the special duty of Churches to help the nations choose "the way of life."

"We call on all followers of Christ," the statement said, "to do whatever they can to help those who are enduring the terrible need and suffering of the present day and to strive after a better order in which the rights of man will be fully recognized and protected.

Urge Forgiveness and Unity

"We trust that those Churches which are stronger will continue to aid Churches in liberated and suffering countries and that all will support increasingly the world mission of the Church. We earnestly urge all to pray without ceasing for forgiveness, for unity, and for real human brotherhood.

"We testify in this first meeting after the war that we have met and worked together as one brotherhood in a spiritual unity in Christ which transcended our differences. For this experience, our hearts are glad and thankful and in it we see a sign of hope for all mankind."

The message was drafted by a committee under the chairmanship of Dr. Hendrik Kraemer, of the Dutch Reformed Church, and included Archimandrite Cassian of the Greek Orthodox Church; Pastor Martin Niemoeller, of the German Evangelical Church; Bishop Eivind Berggrav, primate of the Norwegian State Lutheran Church; Paul David Devanandan, of India; Theodore Adams, Southern Baptist delegate; Dr. G. K. A. Bell, Anglican Bishop of Chichester; and Dr. W. A. Visser 't Hooft, general secretary of the World Council.

Briefs

CORE OF PEACE PROBLEM

The sinister forces arrayed against Christ and His Church compel one to ask: "Does the Christian Church have an authentic leadership and an authoritative message adequate for a world like this in a time like this?" No informed observer has the temerity to deny that the present era is in a very real sense one of the most tragic and sorrowful the world has known in all its long history. There are realities in the situation with which temporizing and shallow makeshifts cannot cope. The Christian Church faces both its greatest danger and its greatest challenge. Men everywhere are beginning to recognize that the real problems of this age are neither political or economic but spiritual, and that the redemption of the individual member of society and eventually of the entire social order will be achieved not by the readjustment of institutions but by the regeneration of the human heart. —*Bishop A. J. Moore.*

The American Section of the Lutheran World Convention has sent Dr. E. A. Tappert to Brazil to visit mission stations in Rio de Janeiro, Porto Alegre and other places in that territory. He will also confer with the leaders of all the Lutheran synods in Brazil and Argentina. Dr. Tappert, who is secretary on linguistic interests of the American Board of Missions of the United Lutheran Church, expects to devote six weeks to his mission for the Lutheran World Convention.

TAKE A TRIP to the HOLY LAND!

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with the Native Galilean Shepherd

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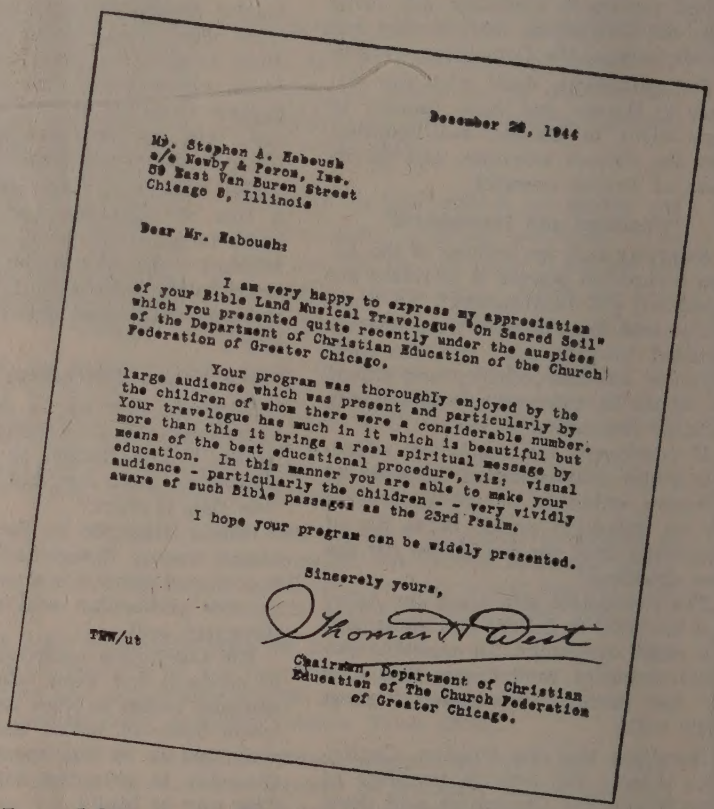
Interesting Facts About Stephen A. Haboush

Born 1892 on the Western shores of the Sea of Galilee. For several years a shepherd boy in the land of Galilee. American citizen, Christian by faith—a descendant of the early Christians of the Gospel story. Visited his home-land several times. Majored in archeology; specialized in historicity of Biblical literature; hobby is photography—following in the footsteps of Burton Holmes. Author of the book My Shepherd Life in Galilee. His addresses have been given before some of the leading church bodies of the nation. His Holy Land Scenes have appeared in the leading press of the United States. Has appeared before some 6,000 churches, schools, colleges, and universities. His messages have been heard by some 7 million persons in North America via church, lecture platform, and radio. His twenty-fifth year serving the Church.



December 20, 1944

Mr. Stephen A. Haboush
c/o Newby & Peron, Inc.
59 East Van Buren Street
Chicago 5, Illinois

Dear Mr. Haboush:

I am very happy to express my appreciation of your Bible Land Musical Travelogue "On Sacred Soil" which you presented quite recently under the auspices of the Department of Christian Education of the Church Federation of Greater Chicago.

Your program was thoroughly enjoyed by the large audience which was present and particularly by the children of whom there were a considerable number. Your travelogue has much in it which is beautiful but more than this it brings a real spiritual message by means of the best educational procedure, viz: visual education. In this manner you are able to make your audience - particularly the children - - very vividly aware of such Bible passages as the 23rd Psalm.

I hope your program can be widely presented.

Sincerely yours,

Thomas N. West

TNW/ut

Chairman, Department of Christian Education of The Church Federation of Greater Chicago.

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